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## The Permanent Peace Program of Benedict XV.

### II.

One can but make a summarized reference to that Pope Benedict XV, in pursuance of this impartial and beneficent policy, did for suffering humanity without distinction of nationality or creed. The exchange of prisoners incapacitated from bearing arms, exchange of civil prisoners, hospitalization of over 50,000 sick and wounded prisoners in Switzerland, free repatriation of the tuberculous, a day of rest on Sunday for prisoners, were secured through the mediation of Rome. It was through the Pope that the graves of the fallen at the Dardanelles were cared for, photographed and identified, that communication was made possible between those shut up in occupied territory and their mother country. He tried hard for Christmas truces on the field of battle, for periodical truces to bury the dead, for limitations of air action to the zone of war. Innumerable lives of Belgians, Poles, Armenians, Maronites in Lebanon, Christians generally in Syria, all in the occupied territories of France, Italy, Serbia, Montenegro—especially children's lives—were saved by the generous response to Pope Benedict's appeals. "Save the Children Fund" became a world movement through the Pope's support. In the Vatican's "Office of Prisoners," an army of organized volunteer workers cared for thousands of letters of inquiry and appeals. "Seven hundred thousand inquiry schedules about prisoners were sent out to centres in various countries, six hundred thousand report schedules drawn up, 400,000 special requests for repatriation, half a million other inquiries. In the later days it was for Russian and Austrian sufferers in special measure that His Holiness once again appealed to the World. The story of what the Pope did for sufferers during the War is written in the hearts of millions."<sup>3)</sup>

By precept and exhortation and by prayer and practice, the Pontiff, bereft of physical sovereignty, through his indomitable courage dared all in the cause of Christian peace and love, and demonstrated to the world how moral and spiritual forces may overcome the greatest physical barriers. By charity he dominated the globe, by charity he soothed the greatest national and the smallest personal grief. This successful endeavor in the sacred cause of Charity in securing the dominance of spiritual forces over

<sup>3)</sup> Wood. Benedict XV., Pope of Peace. *Dublin Review*, June, 1922, page 190.

the material force, surely entitles him to rank as one of the great benefactors of Humanity—"Pope Benedict the Peacemaker."

As to the definite motives that prompted him in presenting his diplomatic note with its proposals for adjusting the matters in conflict through the process of mediation, Pope Benedict stated they were threefold. He was "impelled solely"

(a) by "the feeling of our supreme duty as the common father of the peoples;"

(b) by "the prayers of our children who implore from us our intervention and our word of Peace;"

(c) by "the very voice of humanity and of reason."

Because of these three principal motives, and in accordance with the dedication of his life to Christian Peace at the beginning of his pontificate, Pope Benedict was constrained to "omit nothing that might terminate the world carnage" and bring about a "just and lasting peace". He therefore presents his final "pressing appeal to those in whose hands lie the destinies of nations". Through the medium of the British Diplomatic Representative at the Vatican he transmitted to the heads of all the nations of both belligerent groups his message containing the following concrete and practical program as the bases of discussion for arranging a treaty of "a just and lasting peace".

In the first paragraph he enunciates the general principles and proposals which should be regarded as fundamental in terminating the present conflict as well as preventing all future wars. This involved a recognition of the dominance of the moral law in international relations, that "the moral force of right should replace the material force of arms". The generally accepted international doctrines of self interest", "my country right or wrong", "might is right", etc., should abdicate in favor of the restoration of the fundamental, divinely ordained principles of the moral law as guiding rules of international morality. A realization and recognition of the supremely important truth, that "the Gospel has not one law of Charity for individuals and another for nations", was demanded.

The "non-moral State" of Machiavelli, Hobbes, Austin, Bentham and Vatell, whose political philosophy had come to dominate the world with its ideas of "Absolute sovereignty" which decreed that "the nation (or its ruler) is the judge of its own acts", was far from according with the moral prin-



ciples of Christianity. As Professor Hershey points out in his *Essentials of International Public Law*,<sup>4)</sup> in the 17th century "lip service was tendered to the leading principles and usages of the law of nature and of nations—but its rules were often practically ignored". In the 18th and in the 19th century this divorce of states from the obligations of morality went further and became absolute, and "the *raison d'Etat* (considerations of public interest) became the controlling motive in national policy, the diplomacy of this period being dominated by Machiavelian aims and methods. The end was the glory and aggrandizement of dynasties and states and to attain these ends all means seemed good. Treaties were violated whenever states' interests appeared to demand it and wars were undertaken on the slightest pretexts."

Fully conscious of this detrimental transformation, Pope Leo XIII had, on several occasions toward the end of the last century, urged that the moral forces of Christianity and particularly justice and Charity alone could "repress ambition, covetousness and envy—the chief instigators of War."<sup>5)</sup> He called on the world statesmen to "compose the dissensions of nations by purely moral and persuasive forces—to vindicate as a right and in fact the natural supremacy of religion over force". Scholars were beginning to recognize the wisdom and need of this restoration. Sir Thomas Barclay, addressing the British Sociological Society in March, 1915, pointed out that: "The world needs some great moral force to uphold and guide it amid the ambitions of sovereigns and statesmen, to protect men against their own cruel and rapacious instincts and to set a higher tone of human sympathy and fraternity generally among men," and instanced the Vatican as possessing the kind of independence and moral authority required.<sup>6)</sup> The World War was the natural fruitage of the political philosophy of such apostles as Austin and Vatell dominating the world, but this philosophy of states was destined to be "tried and found wanting" in the crucible of the world conflagration which it had itself kindled.

If, as Professor Lawrence, a great English authority on International Law, notes, "in an age of force the Pope introduces into the international disputes the principles of humanity and justice," may not the world find in these age-old principles, clarified and developed by Pope Benedict, the philosophy of humanity and progress as well as of world peace? Temporal prosperity as well as the spiritual progress of states and individuals are inseparably bound up with the observance of the moral law, "The moral law, when adequately and completely practiced, as Leo XIII states, conduces of itself to temporal prosperity."<sup>7)</sup> On the authority of the eminent German scholar, Dr. Ernest Jaekkh, "The greatest force making for national stability as well as for international good will" in Germany, during the trying period of

reconstruction following the World War, "is the Catholic Center Party".

"In these days", when, as noted by Pius XI, "there is spreading the spirit of nationalism, which is false and dangerous to true peace and prosperity,"<sup>8)</sup> there are not a few who are beginning to think with Count Sforza, formerly Italian Minister of Foreign Affairs, who, writing in *L'Esprit International*, April, 1926, expressed the fervent desire that the Pope should "reopen the Vatican Council," assigning to it as its chief task "the development and promulgation of a modern world International Law based on the principles of Benedict XV. Benedict XV's worthy predecessors, Pius X and Leo XIII, had been fully conscious of the fact that "the menacing multiplication of armies is calculated rather to excite rivalry and suspicion than to repress them".<sup>9)</sup> Pope Leo XIII feared for the outcome of this "armed peace" and urged statesmen to "compose the dissensions of nations by purely moral and persuasive forces". He pointed out the fact that it "weighs down the citizens with expense," keeps nations ever anxious, and impedes prosperity, so "that one may doubt whether they are even more intolerable than war itself". Pius X has approved as most praiseworthy national movements to compose differences, to restrain the outbreak of hostilities, to prevent the dangers of war, to remove the anxieties of so-called "armed peace," but he was powerless to forestall the break of the World War, which brought him to his untimely death. Professor Hershey is quite in agreement with the Papacy, stating that, "from the viewpoint of the International jurist the World War must be considered as primarily the result of that armed international anarchy still prevailing".

On the basis of the acknowledged dominance of moral law—of Justice and Charity, as supreme in the governance of international relations—Pope Benedict proceeded with the concrete proposals of his peace program. The first of these consists of a sweeping reduction or abolition of war armaments—the disarmament of the world states. He realized full well that armed peace can only be the prelude to war and so urges "a just agreement between all for the simultaneous and reciprocal diminution of armaments according to rules and guarantees to be established to the extent necessary and sufficient for the maintenance of public order in each state". This "general disarmament" would involve, according to Cardinal Gasparri, Secretary of State to Pope Benedict XV:

(a) A general treaty providing for the universal abolition of military conscription.

(b) An agreement whereby each state would maintain only those troops indispensable for preservation of domestic or internal order.

(c) Sovereigns to be deprived of the right of declaring war—this right to be reserved to a popular referendum or at least to Par-

<sup>4)</sup> L. c. p. 79.

<sup>5)</sup> Encyclical: Reunion of Christendom. June 20, 1894.

<sup>6)</sup> *Manchester Guardian*, March 24, 1915.

<sup>7)</sup> Leo XIII. Encyc. On the Condition of Labor.

<sup>8)</sup> Pius XI. Encyc. On the Christian Education of Youth, 1930.

<sup>9)</sup> Leo XIII, Feb. 11, 1889.



liaments elected by the people.<sup>10)</sup> "From the viewpoint of the international jurist the World War must be considered as primarily the result of that armed international anarchy still prevailing in the world and the want of an adequate system of international organization".<sup>11)</sup>

In the second Hague Peace Conference, 1907, Great Britain's representatives failed in their attempt to secure a consideration of the question of limitation of armaments or a restriction of military expenditures, owing mainly to the opposition of Germany, Austria, Japan, and Russia.

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## Renegades Aiding the Ruin of Society

When Islam was in power and threatening to overrun all of Western Europe completely, it happened occasionally that a renegade Christian could be found aiding the Turks or Moors in their wars on Christian nations. Men of that type were loathed by their Christian contemporaries, much more so in fact than any Mohammedan.

While the nations of the world are at the present time facing a force as eager to overthrow society, as it is constituted today, as were the Mohammedans of those times to destroy Christian civilization, it is not considered shameful to aid it to attain its end, the inauguration of Collectivism the world over. A large number of industrialists and engineers, citizens of the very countries threatened directly or indirectly by Bolshevism, have adopted an attitude evidently based on the principle defended by a Dutch merchant of the 17th century named Beylandt. Discovered in the act of delivering supplies to the enemies of his country, besieged in Antwerp by the Hollanders, this worthy defended his action, declaring: "Should it be necessary for me, in order to make a profit, to take my ships through hell, I would risk my sails in the attempt!" An unequivocal declaration in favor of the profit move regardless of ethical considerations by an early capitalist—probably a Dutch Calvinist. The very antithesis of the principle which had served as a guide for all economic endeavor during mediaeval times, which valued Justice, Charity and Honor higher than profit, money or merely wealth.

No less than 4,500 foreign engineers and technicians are said by Dr. J. H. Ohsol, vice-president of the Amtorg Trading Corporation, to be working at present in various capacities in the Soviet Union. Of this number, he informed the members of the Tropical Engineers' Club in New York on June 5, about 2,500 are Germans and

upward of 1,000 Americans. He admitted frankly, on the other hand, the serious aspect of lack of technical personnel available in Soviet Russia, saying that this and the shortage of from one million to two million skilled workers in the country constituted a serious obstacle to the Five-Year Plan.<sup>1)</sup>

Dr. Ohsol also stated that, bent on overcoming this shortage of engineers and mechanics, Soviet Russia would this year add about 3,000 foreign engineers, about 3,000 foremen, and some 7,000 or 8,000 skilled foreign mechanics to the foreign technicians already at work in various enterprises organized by the men directing affairs at Moscow.

It is thus the representatives of a system which is so clearly intended to work the destruction of every political and social institution dear to the Western World rely on the knowledge and the skill of foreigners for the development of their plans. One cannot conceive, on the other hand, that a Spaniard of the 15th or 16th century should have entered the service of the Moors and Turks as freely and unconcernedly as the men of the present generation referred to engage themselves with the Russians, or that Spanish shipwrights, armorers, or powder makers should have been permitted to assist Mohammedans to overcome the technical difficulties obstructing their plans of conquest.

Regarding the service the technicians from abroad are rendering the cause of Communism, no doubt exists. The "Moscow Letter" contributed by Walter Duranty to the previous issue of the monthly mentioned above, is enlightening in this respect. The writer reports:

"John Calder, the American construction engineer, who supervised the building of the Stalingrad tractor plant and finished it several months before the time fixed, and who more recently has been employed in the Cheliabinsk tractor plant construction, has been appointed adviser to the 'Soyous-stroy,' the Soviet central department for handling all new construction work."<sup>2)</sup>

The writer of the Letter goes on to tell that the department's Russian chief, M. Ivanoff, who directed the Stalingrad construction with Mr. Calder, "is one of the most 'hard-boiled' officials of a country that never has erred on the side of mildness, especially of late years." Which means that this Russian, who is said to have "won the respect of his fellow Communists as Military Governor of Odessa during the most checkered period of the civil war," is one of the ruthless bloodhounds of the Soviet regime. Nevertheless this Mr. Calder, "who, perhaps more than any American, save Colonel Cooper, is admired and trusted by the Russians," does not disdain to supply him with the technical knowledge he lacks.

<sup>1)</sup> *British Russian Gazette & Trade Outlook*, July, 1931, p. 260.

<sup>2)</sup> *Loc. cit.* June, p. 211-212.

<sup>10)</sup> Touchet, *La Paix Pontificale*, p. 42.

<sup>11)</sup> *Essentials of Internat. Pub. Law*, p. 121.



The author of the Letter, Walter Duranty, admits the assistance rendered by Mr. Calder and other Americans to be essential to the success of the Soviet plans. The foreigners quite generally complain that the Soyous-stroy, to quote the letter writer, "like everything in Russia, has been in the habit of changing its mind about once every week." Moreover, the Russian engineers do not co-operate with the foreigners, and non-Communist Russian engineers are even said to practice sabotage.

What the American specialists are accomplishing, Mr. Duranty illustrates by citing the case of the McKee Company, which is "advising in the construction of the Magnetogorsk Metallurgic Plant, far bigger than anything in Europe and planned to equal, if not to surpass, the greatest production units of the Bethlehem Steel Company or the United States Steel Corporation." Nevertheless, on June 5, shortly before the "Letter from Moscow" was written, one of the Soviet economic papers registered a loud protest against the McKee engineers because, as it said, they did not complete the designs required in the given period and their deficiency had to be supplied by the Soviet designing department, which produced as many designs in three months as the McKee firm produced in a whole year. The alleged achievement was printed, Mr. Duranty reports, under the boastful headline: "Our Designers Surpassed Americans."

Although other Russian papers, and one paper published in Moscow in the English language, supposedly for the benefit of American specialists, reproduced the story, they failed to mention that a majority of the designs, so rapidly delivered by the Russians, were copies of the work of the American Freyn Corporation, which was acting as adviser in the Kuznetsk construction in the same capacity as the McKee firm at Magnetogorsk.

"They failed to state also," the Moscow Letter continues, "that for various reasons, the Kuznetsk plans were not adaptable to Magnetogorsk and entirely forgot to mention that the McKee Company could have done the work on time if the local Russian engineers had given them the full co-operation promised or if the central authorities had not changed their minds more than once about the factory itself and about its production volume."

All of which may be painful to American and other foreign engineers engaged, but the facts related indicate clearly that without their assistance the Soviet regime would find it difficult, and perhaps even impossible, to develop the Five-Year Plan, and with it an economic system based entirely on Collectivism, on the success of which depends the very life of Bolshevism. These men are then helping to impose the will of a despotic minority on an unfortunate people, and likewise in establishing Bolshevism's power to overrun the world and inflict its doctrines and system on the rest of mankind.

Lacking the tractors and other farm implements

purchased from our great industrialists, who expect the American police to club radicals in our country into submission, and the assistance of American firms and engineers in the construction of tractor factories, the plans to collectivize Russian agriculture, to instance but one feature of the aid rendered by those renegades, could not possibly have succeeded as well as it has. Mr. Duranty reports that the current Five-Year Plan of socializing agriculture and developing mechanization has already proceeded further toward solution than was contemplated in the original version of the Plan. He quotes the Vice-President of the Agricultural Academy of Leningrad, M. Wolf, who is also a member of the directive committee of the Soviet Union Commissariat of Agriculture, as having said:

"At the present moment from 53 to 54 per cent of all peasant holdings have been collectivized and the State grain farm movement has been developed beyond expectations, despite the fact that the Plan on State live stock farms had been extended on a much greater scale than was originally intended."

The tractor stations, he said, would sow and reap this year more than 20 percent of the total area of cultivated land, and the rapid increase in these stations, recently decided upon, would mean that by the end of 1932 the mechanization of agriculture would be in the hands of experts. This would take the tractors and other machines away from the sometimes untender mercies of the peasants themselves.

With the present Five-Year Plan progressing as it is, Moscow is already engaged in outlining a New Five-Year Plan, to be put into operation on the first of January, 1933. As far as agriculture is concerned, preliminary meetings and the agenda of the agronomic commission indicate the lines along which the policy is to be directed. According to Wolf new grounds for the New Five-Year Plan will be broken in three directions: the provision of electric power; the construction of agricultural industrial plants, and chemical development. He predicts, in fact, that by 1938 not less than half the power required by agriculture in Russia would be provided by a vast network of electrical stations. The agricultural industrial plants are to undertake canning and other forms of food preparation and conservation on a gigantic scale both for home consumption and export, and, Wolf adds: "experts now are studying what new products of this nature we can export to the world market."

While one may still doubt the ability of the leaders of Soviet Russia to carry out their plans, one cannot deny the astounding purposefulness of their schemes as compared to the inefficiency and the bungling methods of that most unfortunate body known as the Federal Farm Board. There lies the danger. Even a partial success of the present and contemplated five-year plans would increase the dissatisfaction of the masses in all countries of the world with the existing economic system.

Man is always inclined to go from one extreme to the other. From laissez faire to Collectivism, from Liberalism to Bolshevism. From the rule of the



geoisie to that of the proletariat will not seem a posthumous somersault to the masses, convinced in their minds that the present system and its leaders lead out to them little or scant hope of reforming conditions so unsatisfactory to all non-capitalistic masses. As things are, the conviction that neither principles nor institutions inaugurated by Liberalism have granted the masses what was promised is quickly gaining ground even in our country, much more fortunately situated for a hundred years than was Europe.

Changes of a social and economic nature are inevitable; the question is: are the men who wield political and economic power in the countries of Western Europe and on the American continent possessed of the foresight and wisdom, the good will and disinterestedness demanded by a situation pregnant with the dangers of the present?

F. P. KENKEL

### Adult Education

Among the movements in Great Britain from which far-reaching and interesting results may be expected is that for adult education, and it is one in which relatively little is known outside that country. The work of such organizations as the Workers' Educational Association (W. E. A.), the British Association of Residential Settlements (founded by the well-known Anglican, Canon Barnett, at Toynbee Hall in 1884), and the Educational Settlements Association (E. S. A., 1914), may be briefly studied in *Pioneer Work and Other Developments in Adult Education* (H. M. Stationery Office, London, 6d.), *Along Education* (by Dr. Yeaxlee; Cassell, London, 2s. 6d.) and *The Lighted Mind* (by Horace Manning; Friends' Bookshop, London, 1s. 6d.), wherein may be appreciated the aims and particular had almost written peculiar) mentality of this development of social consciousness.

Last year was held at Cambridge the first World Conference of the World Associations for Adult Education, at which Mr. Arnold S. Rowntree delivered an address which has been revised and published as a pamphlet under the title "Colleges for the People" (E. S. A., Mary Ward House, Tavistock Place, London, 2d.). This sets out in particular the activities of the E. S. A., the youngest and in some ways the most significant of English multi-educational associations.

In the opinion of Mr. Rowntree, "Britain today has a system of State education that carries our young people to the gateways of employment, citizenship and understanding," but afterward effective provision is made for technical and vocational training only: "the intellectual, cultural, and spiritual responsibilities of citizenship are only imperfectly provided for." To do this must be the business of the community at large, working either through the usual official channels or by private enterprise.

"But an adult education mechanism directly organized by the State or local education authorities, subject to compulsion or rigid discipline, and lacking the principle of democratic student control, will

rarely attract, on a large scale, students of mature years seeking general culture and not merely technical or commercial instruction. Nor will the loyalty and enthusiasm of adult students ever be won and retained simply by the provision of classes. There must be, in addition, some of those qualities of corporate, collegiate life which are the distinctive marks of a university." In the wide social program of the Toynbee Hall "settlements movement" education was only a part, and therefore the E. S. A. was formed solely for the development and extension of adult education, its chosen means being educational settlements and people's colleges.

A settlement in this sense is a non-residential educational institution or centre. There is no common pattern—each one is formed by the warden, tutors, and students according to their individual needs—nor ready-made, cut-and-dried curriculum to "cramp the style" of a grown man or woman. It is out to meet each student on the ground of his own interests, to encourage initiative, responsibility, and individual development, and at the same time to provide the discipline and disinterestedness of a common general aim and communal intercourse. This means many different types of class and a wide choice of subjects: the average number of different weekly classes and groups at each centre is 25. Of these settlements affiliated to the E. S. A., there are now 13, all urban.

A college, on the other hand, is residential and provides a full-time course of study. It is therefore of necessity smaller and less comprehensive than a settlement. There are six of these (including Ruskin College at Oxford), of which one is agricultural and one for women.

None of these institutions are self-supporting. Some of the classes receive Board of Education grants, based on efficiency and attendance, but in general they are maintained by voluntary subscriptions, the students' small fees, and grants from private educational trusts.

The writer has been privileged to lecture two or three times before the students of one of the residential colleges affiliated to the E. S. A., namely, Coleg Harlech, in north Wales. The college is a commodious and comfortable building, looking out over the north-east corner of Cardigan Bay to the mountains of the Llyn peninsula—certainly one of the fairest views in Great Britain—with, immediately below them, the pleasing prospect of the "idle rich" disporting themselves on the famous Royal Saint David's golf-links—an horrid and warning spectacle (I mean this seriously—such an air of boredom and only-a-quarter-aliveness pervades the sacred spot). The teaching staff consists of two tutors (one of whom is warden of the college), both of whom had their elementary education in the national schools (corresponding to what are called in U. S. A. public schools, I think), and are now graduates of, I believe, Oxford University. The students number about a dozen, mostly colliers and of allied trades, some of them married and verging on middle-age. The course of studies is for one



year and provides a general training (philosophy, literature, history), with emphasis on economics and social and political science. Welsh is here the ordinary language of instruction.<sup>1)</sup>

Thus much I have written objectively, without criticism. But now I must make two observations, of which the first is adverse. I submit that the emphasis given to economics and social and political science, which is a distinct characteristic of "adult education," is all wrong. These things are no part of an education which is *ex professo* directed toward "fullness of life" and consequently the development of individual character. Political science, perhaps, in a small measure; but for the rest these things properly belong in the laboratory of the post-graduate research-worker. The big part they play in "adult education" smacks too much of the old Fabian social reform, the policy of "seek ye first all these things, and the kingdom of God and His justice shall be added unto you." Education is seeking first the kingdom of God, the kingdom that is within you—I use these words in no strictly theological sense, but nevertheless not without religious import.

On the other hand, at Coleg Harlech, and I believe in all other establishments of the E. S. A., no attempt is made to discontent the student with his trade or occupation, be he a butty at the coal-face, a tram-driver, or a master-tradesman. On the contrary, he is discouraged from the nonsense of the superiority of clerical and "black-coated" labor over manual work. When he leaves the college, he nearly always returns to his old job—and better equipped for it. Perhaps in a small way the E. S. A. is beginning to undo the mischief started by the board-schools, when they began to make the common people discontented with their work: when they urged the children to "get on in life," i. e., become school-teachers, clerks, counter-jumpers, oblivious of the fact that 90 percent of them were and are incapable of "getting on" in this sense. These are not pleasing words for the ears of "democracy," but they are true; and neglect of this truth is at the bottom of half our "labor troubles," and in a measure directly responsible for the "abstracted labor" of scientifically run factories, which is ruining the humanity of humankind and of which Mr. Ford is the archpriest.<sup>2)</sup>

<sup>1)</sup> This should cause no surprise, but may do so. Though there are now few, if any, monoglot Welsh speakers, large numbers are bilingual, and in many districts Welsh is the ordinary speech. It is a language living naturally and holding its own, without any of that artificial revival associated with e. g., the use of Irish or Hebrew. I may add that the standard of intelligence among the common people of Wales is considerably higher than in England. Several things contribute to this; among them, the bilingualism, and the fact that industrialism with its worse effects is strictly localized; but even the industrial Welshman is more intelligent (and less tamed and more unscrupulous) than his English distant relatives. N.B. The writer is not a Welshman.

<sup>2)</sup> Read in this connection several of the assorted Articles (London, 1930) of the late D. H. Lawrence, a writer whom Catholics can not afford ignorantly to dismiss as a fanatic or a "pornographer."

The adult education movement in England is non-political and non-denominational. But in fact it is not easy for any movement to be either of these things absolutely, and, as an outsider, I suppose it to be predominately Socialist, in a very mild and harmless form; a supporter of "enlightened industrialism" (garden cities, rural factories, welfare work, and such like palliatives); and vaguely Christian in the Protestant forms, with a strong Quaker influence. Individual Catholics, so far as I know, take little or no part in it. Is then Catholicism doing anything for formal adult education in this country? No.<sup>3)</sup> And this on the whole is just as well.

I personally am, on the whole, an advocate of adult education. But I do not think the condition of Catholicism in Great Britain is such as to justify our doing anything about it yet. In previous issues of *Central Blatt* I have clearly stated what seems to me the position of English Catholics in the semi-pagan civilization with which we are beset: summed up in a sentence it comes to this: "That outside of faith and morals, and dangers to them, we let that civilization run us; we co-operate with it." Our schools are a case in point: to qualify for State aid and to give our children a standing in the "labor market" (Gold help us and them!), our elementary and secondary schools have to toe-the-line of the curricula and methods of a non-Catholic government bureau which is at the service of "big business" (I wonder is that a reason why there is such an appalling "leakage" from the Church among those of school-leaving age?). Our Catholic public schools (i. e., "for the sons of gentlemen")<sup>4)</sup> make it their boast that they provide under Catholic auspices the famous system and spirit of the English Protestant public schools—a queer boast; that system and spirit may be excellent for English gentlemen: I maintain that they are not good enough for Catholic men. If we entered the adult education arena, I fear we should at once succumb to the "emphasis on economics and social political science," to "Shakespeare in the evenings," and to the spare time panjandrums generally; the whole thing would be an extension of the serious mock-moralizing of the movies, the spurious earnestness poured out from the radio transmitter, the deadly atmosphere of a university extension-lecture.

At its best, adult education is only an emergency measure for bad times. In a decent state of civilization adults do not require formal education, for they get it in their work. The idea provokes mirth and tears today. Our life is such, and is likely long to remain, that adult education intelligently conducted may be a considerable amelioration. But I can not see that English-speaking Catholics are at present fit to undertake it successfully. That can

<sup>3)</sup> The Catholic Social Guild's Workers' College at Oxford is not an educational institution in a general sense. But probably the readers of *Central Blatt* know a good deal more about the C. S. G. than I do.

<sup>4)</sup> The English "public schools", e. g. Eton and Harrow correspond approximately to our select boarding schools for boys. Ed.



be taken from a pot which is not in it. Catholicism and morals as a body we have; a traditional Catholic knowledge of education, of liberal education, a Catholic philosophy, a conception of a Catholic way of life, even a thoroughly Catholic notion of living, Catholic views of world-history and of world problems, as a body we have not. Catholics have little good influence in adult education until their ideas on the subject are their own Catholic ideas, and not simply the ideas of those already entered in the work. And this is true also of other fields of activity.

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## Industrialization, and the Way Out

No Prussian monarch of the nineteenth century was the target of so much criticism and ridicule as Frederick William IV. (1841-1861). While political and economic liberalism was striving for power, he continued a conservative. On one occasion, while visiting the center of the spinning industry in the Rhineland, an industrialist, to make sure Frederick William should realize his services, told the monarch: "I am the man that introduced the manufacture of calico into your kingdom." But instead of smiling encouragingly and benevolently upon the manufacturer, Frederick William turned his back on him. This lack of appreciation for the blessings of industrialism was, of course, considered terribly reactionary by the liberal bourgeoisie, who were attempting to imitate the British industrialists and their methods.

The conservatives of those days were perhaps in all more correct in their estimate of unrestricted industrialization than were the protagonists of liberal theories, whose debacle we are witnessing. Wherever industrialism was introduced, it resulted in the same terrible conditions of poverty and human degradation, which were not merely incidents but unescapable consequences of the unrestricted system.

A recent issue of the *Economist*, the staid and well-balanced London weekly, contains an article on "India's Future Proletariat" which lends weight to this contention. The writer discusses the voluminous report of the Whitley Commission, which spent two entire winters in India, where its members traveled 16,000 miles and took oral evidence from no less than 837 witnesses intent on obtaining the knowledge necessary as a basis for the intended reforms. The article declares:

"The picture of existing conditions which the Commission's paint is not agreeable to contemplate, nor will any readers who have had first-hand experience of the industrial conditions of Bombay, Calcutta, or the coal-mining areas be disposed to regard it as exaggerated. Low wages and long hours; ill-ventilated factories and insanitary, crowded dwellings; spoliation by the *sardars*, or middlemen who act as intermediaries between employer and employed; perennial indebtedness to the

money-lenders who pander to the human craving of the underpaid for the city's fleshly allurements—such are the dominant features of the life which capitalistic industry has created for the tiny fraction of India's vast population which it has, so far, embraced in its orbit."<sup>1</sup>)

It furthermore seems to the writer of the article that "there might well be Luddites in India to-day who would have the country turn its back on this aspect of material Westernization and revert wholly to the peasant industry of the village craftsman." He believes, however, that in view of the growing pressure of population "it is clear that if the desirable aim is to be achieved of raising appreciably the general standard of living in India from its present low level, then wealth must be produced by other means than those available to the *ryot* and the rural artisan. What, therefore, is to be done?"

The answer, says the Commission, is that employers of labor must realize that poorly paid, ill-fed, badly-housed workers are the least economic labor force in the long run. "If labor in India is productively inefficient," the writer of the article published in *The Economist* concludes, "the reason is, in large part, that efficiency cannot be maintained under the conditions which Indian labor endures."

To improve those conditions the Report makes a lengthy series of recommendations, we are told, "ranging from statutory minimum wage-fixing machinery to Joint Industrial Councils, from legislation to relieve labor from the exactions of the *sardars* and the usurer to ambitious schemes of workers' welfare, from great extensions of Factory Acts safeguards to minimum legal standards of dwelling space and compulsory education of adolescents—whose far-reaching nature constrained one of the Commissioners, Sir Victor Sassoon, to append a reservation to the effect that for the immediate future India could not afford this Utopia."

But even supposing India to be able to afford this vast and rather pretentious program of social reform, would the masses really be satisfied and content in the end? For an answer to this question, we need only turn to Europe, where virtually every demand insisted on by the Whitley Commission has been inaugurated and established in the course of the past 30 or 40 years. Nevertheless, social unrest abounds and Communism is growing apace, as Collectivism and State Socialism did in spite of social reforms. The masses everywhere are beginning to assume that justice can not be accomplished as long as political and economic power are controlled by a minority in spite of what Archbishop Kordac, of Prague, calls "the parliamentary facade."

There is no social salvation either for India or any other industrialized nation outside of a genuine reconstruction of Society. There are but two other alternatives, Communism and Fascism. The masses in all countries will turn to the former, the financial overlords to the latter, unless a true reform is accomplished soon. Which system will prevail, it is impossible to forecast. In all probability the

<sup>1</sup>) Loc. cit. July 25, p. 160-1.



sins of the fathers of religious, political and economic liberalism will resolve themselves into chronic social unrest and a series of social upheavals to the detriment of culture and civilization.

F. P. K.

### Warder's Review

#### Recognize Tariff Iniquity

The gathering of the Women's Co-operative Guild of England, who held their annual congress in Cheltenham in June, passed a resolution, which proves them to have learned to think in terms of political economy. The resolution calls upon the British Government to consider the increased cost of commodities to the consumer, which is certain to result from protective tariffs, without any corresponding guaranty to the workers engaged in industry of security or high wages.

To our knowledge, not one organization of American women revealed so much common sense while Congress was debating on the Tariff now in force. Nor did the American farmers perceive the imposition politicians of both parties were then inflicting on them. They now realize that the Tariff has granted them nothing, while it has increased the cost of essential commodities without which they cannot do.

#### They Too Realize a Serious Need

The necessity of the reconstruction of society and the reformation of the economic system seems to have impressed itself on the minds of many. Thus the Minneapolis meeting of the National Conference of Jewish Social Service, held on June 15, states in a declaration adopted on that occasion that, "in common with other forward-looking organizations, it views the present economic situation as an opportunity for, and an obligation on the social, economic and political leadership of this country, to re-examine and if necessary to modify our social structure, so that human life and happiness, the ultimate goals of social organization, be not destroyed."

The Conference on the same occasion urged the President to not merely deal with the present emergency, and not only to alleviate present and immediate impending suffering, "but to lay the foundation for the effective prevention of similar social and economic catastrophes in the future." Unfortunately, some of the very measures suggested for immediate adoption would, undoubtedly, militate against a true reformation of society, inasmuch as the Jewish Conference demand "the formulation of a comprehensive program of social insurance, and the creation of such commissions as will assure wise social administration of these and other necessary measures."

Since the Federal Government is evidently intended to play the chief part in the execution of the proposed measures, the nation would find itself in the end in the fire of State Socialism, having jumped into it from the frying pan of laissez faire.

#### The Doom of Democracy?

While we thought the "Dämmerung of Democracy" to be well under way, the *Catholic Citizen* states its belief to be: "Nothing can arrest—ever if it were desirable to arrest—the democratic tendencies of the times."<sup>1</sup>) But haven't these tendencies been pretty well arrested, and the ideals of democracy shattered? Doesn't it seem at present that the future belongs, not to Democracy, but to State Socialism, incompatible with true Democracy, and to a form of government which has come to be known as Fascism, Absolutism modernized, monarchical and mob power thrown into one?

One of the leading dailies of Berlin, the *Vossische Zeitung*, recently published an article on "The Third Peril," written at Barcelona by Colin Ross, considered in Europe a leader in the realm of political thought. Drawing a parallel between the condition of Spain today, including the attitude of the Spanish people toward politics and government, and those existing in the former colonies of Spain in America the noted writer declares:

"Besides Bolshevism, besides Fascism, there is 'Mexicanism', the third peril which threatens our ancient cultural heritage."<sup>2</sup>)

As between their combined efforts, Democracy will at least not thrive, even should it be able to ward off the three dangers it faces at present.

#### Unable to Govern the Cost of Daily Bread

Although the police power of the modern State surpasses by far that commanded by government of former times, the State appears weak and inefficient whenever it must face those transgressing social justice.

Lately the British Food Council attempted to bring about an equitable price of bread in England but has thus far failed to attain its purpose. When it demanded from the bakers balance sheets and profit and loss accounts, they declined to furnish them on the ground that they do not make clear the loss or gain attributable to the buying of flour, and that it is becoming increasingly difficult to separate the bread-making results from those accruing from the cake-baking and other departments. Consequently, nothing has been accomplished.

The problem of inducing bakers to sell bread to the consumers at a fair price, one that took account of the price of wheat, seemed a very simple one, on the other hand, to the City Councils of Italian municipalities throughout five or six centuries. There was a city bake-oven, and in it each fall bread was produced under the supervision of certain members of the Council, charged with the duty of watching over the city's food supply. They likewise determined the price at which the bread should be sold thereafter, and the bakers were either forced to sell at the price fixed, or decline to bake at all. Whenever this happened, the municipality would take over bread-baking, proving or disproving, as the case may have been, the possibility of furnishing the citizens bread at the price determined by public officials.

<sup>1</sup>) Milwaukee, August 1.

<sup>2</sup>) Berlin, July 18. The paper was founded in 1704.



in some cities of Italy municipal bakeries were merely conducted at all times, and it is in that country they were again inaugurated, once the idea of municipal ownership had outlived the ostracism leveled against it by the economists of the liberal school.

### Not by Way of Inheritance Taxes

Analyzing for the benefit of the readers of the *New York Times*<sup>1)</sup> the present frame of mind of the hard-driven farmers of the country, Senator Capper, of Kansas, declares agitation for income taxes to be on in all the farming states. Moreover, he believes this agitation

will be followed logically by a demand for larger and heavier inheritance taxes to break up the centralization of wealth and power in too few hands."

While Senator Capper is probably predicting correctly enough the course of events, the farmers would rather be warned than encouraged to believe that taxation of wealth constitutes a remedy for economic evils. In the first place, really large estates are few and far between in those states where farming is the principal occupation, and it is there the farmers have suffered most. The taxing of vast estates or inheritances in the Eastern States, and certain metropolitan or industrial areas of the Midwest and West, where wealth is chiefly concentrated, would help the farmers of Kansas, Oklahoma, Texas and Wyoming not at all or little. But in all cases, a confiscatory policy, directed against estates and inheritances would accelerate State Socialism, the growth of bureaucracy, of waste and corruption.

One can understand that labor, inclined to travel in the direction of State Socialism, should demand an increase of inheritance taxes. To look to the State for the bettering of social and economic conditions and the alleviation of their own circumstances has been the attitude of the proletariat of all times, the result of their being propertyless. But the farmer should be the last man to assume that inheritance taxes can accelerate distributive justice or bring about social justice. A qua confiscatory policy directed against property always leads to centralization of power, because taking from Capital and giving to the State merely brings about a change of master, not of the load the poor are made to assume. No matter how excessive an income tax might be, it would not grant the farmer cheaper prices for the wares he must buy, nor higher prices for what he must sell. Nor would land and property taxes be reduced in a manner adequate to his needs, because public authorities would spend the money that comes from inheritance taxes on the growing needs of the government. The farmer would not, with other words, further social justice, but either Collectivism or Fascism by following the policy indicated by Senator Capper. The suggested remedy has been tried time and again, always with the same result, that at the prosperity of the agricultural class was not sustained by the confiscation of the wealth of the capitalist class.

<sup>1)</sup> Issue July 26.

Remedies, such as the one referred to, can not bring back health to a diseased society. What is needed is a reconstruction of society and morals, to quote Pius XI, who now has definitely approved what has so long been merely the voice of a small group of Catholic sociologists crying in the wilderness.

### Contemporary Opinion

At the beginning of the World War we heard much about the "twilight of the kings." At the present time our political parties are in the twilight zone.

*Journal of the American  
Judicatur Society*

Because capital, both in the shape of money and in the shape of the means of production, is merely a passive factor of production, and is itself the product of nature and labor, its possession grants no prerogative over the only active factor of production, labor. No more so than does natural wealth.

From the International Economic  
Program of the International  
Federation of Christian Trade Unions

Tariffs are injurious, are an obstacle to international understanding. But one may well doubt whether the practical alternative to tariffs is the mere *laissez-faire* of the Victorian economist. All tendencies would seem to point to the fact that we have reached a stage in which the alternative to tariffs is an agreed conscious control of certain channels of trade and of certain economic forces.

Those controls in the region of international trade have been carried further by the international cartels than by governments. In oil, for instance, the rationing of markets has been achieved by the great trusts without governmental action.

*Foreign Affairs, London*

E. A. Filene, the department store magnate, prophesies that unemployment insurance is inevitable, in the June *American Labor Legislation Review*. That is undoubtedly true, from the viewpoint of enlightened Business. We can confidently say that "Eventually they can't escape the dole!"

We have never had illusions about unemployment insurance. It is not in the slightest degree a remedy for the out-of-work evil. The end of the Profit System alone will see the end of unemployment. But it is a measure of justice, particularly under the Profit System itself with its inevitable depressions which cannot be successfully challenged as a human necessity. The bland, reactionary attitude of the A. F. of L. officialdom on this subject is an indictment of the A. F. of L.; that is all. It goes naturally hand-in-hand with non-partisanship, racketeering and general stupidity.

It is clear, also, that the institution of the unemployment insurance machinery will take time. There must be a supplement, then, to relieve the workers immediately—and that is through direct govern-



mental relief. Starvation creeps over a larger and larger group of our people. And again we warn that Winter of 1931, to put it frankly, will be hell.  
*Labor Age*<sup>1)</sup>

It is remarkable that, while industrialists, mechanolaters and all the worshippers of the grinning idol "Progress" are striving to blot out our existing inheritance of religion and culture, researchers are successfully retrieving the distant past and vindicating the oldest traditions against the higher critics and slaves of theory. Excavation, exploration, archaeology and the like have achieved, in our generation, magnificent results, which effectually refute by scientific methods the boastful fond imaginings of revolutionary "science." By the same methods, the true story of religions is found to harmonize with the Fall, and to contradict flatly the evolutionists, as Fr. Formby wrote in his now forgotten *Monotheism the Primitive Religion of Rome* (1877), "when the field of historical search that is now but beginning, as it were, to have the ground first broken, has been fully explored, we may expect to find the truth fully confirmed that all the Polytheism of the Gentile nations presupposed an original belief found to go with religious decline. The Pygmies know more of God than did the Athenians."

H. E. G. R., in *Pax*<sup>2)</sup>

We have an abundance of people educated in sociology, criminology, psychology, penology—and the rest of the humanologies. Our State schools and our privately endowed schools have been turning them out with degrees in Missouri for more than seventy-five years. That covers more than two adult generations. One would suppose that a state with so many educated people would therefore know how to take care of the problems of the delinquent, feeble-minded, insane and adult criminal. And yet not one of these social problems is being adequately handled.

We know that with properly trained workers among the people back in the counties of the state, the majority of the boys and girls who become adult criminals could be adjusted to wholesome conditions of living, so that our reform schools and penitentiaries would not become overcrowded.

We know that rightly developed colonies for the feeble-minded who need custodial care could go far toward being self-supporting, and that certain grades of feeble-minded can be adjusted to get along quite well in society.

We know that insanity is a disease, in many cases preventable, and with proper agencies and personnel out among the people, we could presently begin to abandon some of our institutions for the insane. We who have had the advantages of higher education absolutely know all these things—we are the leading citizens of the state—and yet the state, our state, continues to be in this deplorable condition.

<sup>1)</sup> Loc. cit. N. Y., July, 1931.

<sup>2)</sup> From a review of the recent volume of Professor W. Schmidt, *The Origin and Growth of Religion*. August, 1931, p. 117.

We educated people have builded a mechanical giant, semi-automatic, scientifically operated, turning out an over-supply of THINGS. It has gotten out from under our control, and is about to tear us to pieces socially. It is up to us to get control of the giant which we have constructed. This means that educated people must at once assume the full burden of their social responsibilities.

PROFESSOR WALTER BURR,  
Univ. of Missouri<sup>1)</sup>

The old-fashioned Parliament, consisting of a miscellaneous collection of individuals, has no obvious qualifications to deal with a multitude of economic problems of varying degrees of complexity, with knowledge and wisdom. The discredit into which Parliamentary government has fallen is partly due to its incapacity to shoulder the burdens of an ever-expanding state. The result has been that bureaucracy on the one hand and high finance on the other have become the powers behind the throne. The parliamentary puppets pose and strut and gesticulate, and the footlings are greatly impressed. But others are pulling the strings all the time.

Now it is far better that these secret powers should come out in the open. We shall know at least where the responsibilities belong to. And eventually if any hanging is to be done on the lampposts we shall be able to lay our hands on the real parties instead of their puppets and hirelings. That is one reason why we welcome the economic Council which have been set up in country after country. . . . . These Councils are to be representative of all the economic forces in the country—agriculture, industry, trade, finance, cooperatives, labor unions, besides experts and members of legislatures. Such Councils are bound to contain men with special knowledge of the matters under discussion, and would at the same time be representative of varying and often conflicting interests. Being small and knowledgable, the Councils would be in a better position to discuss and resolve upon questions like tariffs, incidence of taxation, industrial development, agricultural reconstruction, etc.

There are some people so enamored of these economic Councils that they would sweep away all parliaments as effete and anachronic. . . . . As an advisory body, the Council has an assured place in the governance of the land. It must supplement, not supersede, the political councils and legislatures. That the considered advice of a representative economic Council will not be lightly dismissed or ignored, goes without saying. But the legislature must have the power to ignore and dismiss such advice, unless it means to abdicate. Such abdication would be bad for the commonweal. We would be delivered bound hand and foot to the tender mercies of vested interests. King Stork of the fable was no pleasanter substitute for King Log.

*The Week*  
Bombay

<sup>1)</sup> From an address delivered at Kansas City, Mo. Published in part by Univ. of Mo. News Service.



## SOCIAL REVIEW

### CATHOLIC ACTION.

Three hundred Catholic University students from every country in Europe were gathered together at Courmayeur, Switzerland, in July for the eleventh annual meeting of Pax Romana.

One of the gravest matters discussed by the conference was the world menace to civilization of the Russian Soviet.

The organization of Catholic Action in Argentina, in accordance with the directions of the Holy See and the recent joint pastoral of the Argentine episcopate, is now well under way.

The first "Catholic Action Week" for parish priests has been held in Buenos Aires under the presidency of the Apostolic Nuncio; and in San Juan de Cuyo the Bishop presided over a highly successful week for the clergy of that diocese.

Two thousand Catholic cultivators of the organization known as the Boerenbond (Peasants' League) of Belgium, met together at a recent general meeting in Brussels. This excellent federation now includes 1,228 local associations, which altogether 127,859 members who are heads of families. It groups also 95,000 women and 15,714 youths of the peasant class.

During 1930, the Boerenbond arranged 6,328 lectures, of which 2,000 were on religious or social subjects; fifty-five lectures for women, and twenty-one for young men. It took an active interest in the different sections of the Charismatic Congress of Malines.

Three members of the National Board of Directors, the Catholic Boys Brigade of the U. S., have been bestowed upon them the cross "Pro Ecclesia et Pontifice" by the Holy Father. They are: Mr. John J. Morris, Mr. Francis L. Adrian, and Dr. Thomas F. Maguire, all of whom have served the organization for many years and assisted in developing

According to the petition forwarded to Rome with the approval of His Eminence, Patrick, Cardinal Hayes, the Holy Father was asked to grant the distinction as an encouragement to these men "to continue their efforts and an inspiration to others to lend their time and ability to the work of the Brigade."

On a former occasion the Supreme Pontiff, in a letter addressed to the Brigade's Director General, the Rev. Kilian Hennrich, O. M. Cap., referred to the efforts of the organization as "a labor in the cause of Christianity."

The third annual report of the Catholic Emigration Society of England states that Catholics who follow the course of public affairs will recognize that the Society was not formed any too soon, and, from the figures in regard to the number of Catholics leaving the home shores annually to take up permanent residence overseas will appreciate the necessity for the Society having the fullest support of the Catholic public at large.

The report contains the following admissions: "We have, unfortunately, to admit that the number of Catholics who migrate under non-Catholic organizations runs into many

thousands yearly, and we fear that, unless the Society is given more support and co-operation, the task entrusted to it by the Hierarchy of protecting the spiritual and temporal welfare of all Catholic migrants cannot be adequately performed nor the avenue of leakage closed."

It has been said that one of the most important sides of the whole problem of leakage is concerned with migrants; before the Catholic Emigration Society came into existence, the leakage amongst migrants was simply staggering.

### BIRTH CONTROL

The rapid spread of birth control is one of the most unfortunate phenomena of our days. Thus the Territorial Conference of Social Work, held at Honolulu late in July, endorsed a resolution expressing the desirability of regulation of births to achieve better born children. There was only one dissenting vote, that of Mrs. Ella K. Holahan, the Columbus Welfare social worker.

She declared, *The Church Bells*, of Honolulu, report, that the Catholic Church was opposed to birth control by artificial means and inquired of the Conference just to what extent they intended to sponsor the idea. The chairman declared that if Catholics did not believe in the mechanical means of birth control, delegates of the Catholic faith to the Conference could still endorse the resolution because the Catholic Church preaches continence or self-restraint, thus begging the question.

### CRIME AND ITS CAUSES

The close connection between atheism and crime was pointed out in a lecture delivered before the International Congress for Religious Psychology by Dr. Brandl, the Police, President of Vienna. His studies of crime, Dr. Brandl said, have shown that the inwardly religious man is seldom to be found connected with law-breaking. He cited statistics compiled by Dr. Loos, a police commissioner of Vienna. Of 100 men whose cases were carefully examined, Dr. Brandl said, 34 were found to be believers and 66 unbelievers. Of this hundred, 35 were habitual criminals and 65 had been convicted of lighter offenses.

"Summing up in the case of juvenile criminals," Dr. Brandl said, "it is to be noted that if they have lost their religion they are more prone to commit crime than those who have preserved some religious faith. In the case of grave crimes, almost invariably it is found that the offender's religious feeling is either wholly lost or strongly diminished."

### MUNICIPAL OWNERSHIP

With the official opening on September 1st of the new hydro-electric plant at Slave Falls, on the Winnipeg River, an additional 96,000 horsepower of electric energy will be available for the Winnipeg municipally-owned system. The city already has a plant in operation at Pointe du Bois, also on the Winnipeg River, which generates 105,000 horsepower. Together, the two municipally-owned plants will supply a great part of Winnipeg's electricity, but the city is also having its power requirements taken care of by two additional installations on the same stream—the Great Falls' plant of the Manitoba



Power Company with 168,000 horse-power, and the new plant, recently opened, of the Northwestern Power Company at Seven Sisters Falls where 225,000 horse-power will eventually be developed.

Hydro-electric power is sold by the municipality in Winnipeg at less than a cent per kilowatt hour, or at a rate as cheap as a similar product is sold anywhere in the world.

### CENTRALIZATION OF POWER

In an address before Summer session students, George Drayton Strayer, professor of Education at Columbia University, New York City, the *N. Y. Times* reported on July 14, declared proper educational development in this country demanded the creation of a Department with a Secretary in the President's Cabinet.

Contending that we have today the "greatest inequalities in the provisions made for education for all of our citizens," Professor Strayer declared that failure to provide universal education weakens the country as a whole.

"The Federal government has a stake in the education of all children of all the people," he continued. "In the exercise of its functions, it should provide significant intellectual leadership and, in some measure, guarantee equality of opportunity."

### FARM RELIEF

Inspectors of the Department of Agriculture are being sent into all the states where loans were made to farmers to observe how the crops given as security for the loans are being handled and to protect the interests of the Government. These inspectors travel in their own automobiles on a mileage allowance and visit farmers to whom loans have been made; advise them as to the handling of their crops to insure full repayment of their loans with interest, and to keep close watch to protect the Government from loss.

Notwithstanding that farm commodities are lower in price now than at any time during the past thirty years, the prospects are that the major portion of the funds loaned by the Government to farmers in the drought areas will be repaid with interest before the close of the year.

### FARM-TENANCY

Of the 255,940 farms in the state of Missouri in 1930, as reported in the census, 165,318 were operated by owners, 1,546 by managers, and 89,076 by tenants.

Fewer farms in the country were being operated by owners and more by tenants in 1930 than in 1929, according to a preliminary announcement of statistics of the 1930 farm census, issued July 22 by the Bureau of the Census.

Owner-operated farms in 1920 numbered 3,925,090 comprising about 636,775,015 acres, whereas in 1930 they numbered 3,568,394 and comprised 618,375,790 acres, a decrease of approximately 356,696 farms, or 18,399,225 acres operated by owners in 1930 statistics show.

Tenant-operated farms in 1920 numbered 2,454,804 with an acreage of 264,979,543, whereas in 1930 they numbered 2,664,365 and comprised an acreage of 306,409,324, an increase of 209,561 in number and 41,429,781 acres. The value of all farm land and buildings in 1930 was \$47,879,838,358, and in 1920 it was \$66,316,002,602.

### PRODUCERS' COOPERATION

At a meeting held at Havre Boucher, Nova Scotia, in July local fishermen decided to take over the marketing and canning of their own lobster catch. The plan includes the erection of a large packing plant.

Encouragement was offered by Rev. J. A. De Costa, P. F. of St. Joseph du Moine, representing the branch of the United Maritime Fishermen at Grand Etang. The fishermen of that community were the first on the Inverness coast to apply co-operative principles in the operation of their lobster business and with gratifying results. Further encouragement came from Dr. Richard Hamer, central secretary of the United Maritime Fishermen, who dealt with the work of the central board in assisting lobster fishermen to get together in these co-operative enterprises. The movement, he said, would help to eliminate distress and poverty.

"Co-operation is applied Christianity," he declared, "and we are entering upon a new era when the altruistic principles of Christianity will be applied to the business world and our every day life instead of just to our religious activities."

### ELIMINATION OF MIDDLEMEN

A meeting of the Richmond County (Nova Scotia) Federation of the United Maritime Fishermen, recently held at St. Peters, N. S., drew up a set of resolutions indicating the extent of its members' ability to deal with economic problems. The following two, out of eleven, are of general interest:

"Resolved that we show practical sympathy with the movement for a closer union between primary producers so that the miners' unions, the farmers and the U. M. F. will co-operate in many ways to improve conditions for all."

"Resolved that this convention favor any effort to establish direct business of selling our fish to West India co-operatively."

Our farmers, and other producers, now being penalized for the benefit of infant industries, which have assumed a monopolistic character, might well adopt the policy which found expression in this resolution:

"Resolved that the convention ask the Federal Government (of Canada) and the newly-appointed tariff board to give greater tariff concessions to fishermen in the importation of engines and parts, rope, gasoline and other supplies used by the fishermen."

### CHRISTIAN TRADE UNIONS

It is expected that 300 delegates will attend the fifth International Congress of Christian Trade Unions, to be held at Antwerp during the second week of September. The addresses and discussion will deal largely with the present international economic crisis.

One of the most distinguished Catholic economists of Germany, Professor Friedrich Dessauer, of Frankfurt a. M., a member of the German Reichstag, will present a survey of the "International Economic and Political Problems of the Crisis," while Mr. H. Amelink, Utrecht, and Mr. H. Pauwels, of Brussels, will discuss "Social Policies in the Age of Rationalization" and "State Aid and Labor Union Self-Help Against Unemployment."

The Congress is furthermore to discuss another important problem of the present, the "Economic and Social Conditions Existing in the Colonies and Other Backward Countries." The discussion will be led in this case by M. Gaston Tessier, of Paris.

The day previous to the opening of the Congress is to be devoted to an International Conference on the Problem of Working Women. Miss M. Amann, Berlin, will present "The Fundamentals of Protection of Working Women" while Miss J. Graff, Paris, will report on "The Development of Employment of Women During Recent Years."



## WAGES

Farm wages were 30 per cent lower in July than year ago in Wisconsin. Hired men are paid an average of \$31 per month with board as compared with \$43.50 last year and \$50.50 in 1928, according to the crop reporting service of the Wisconsin and United States Departments of Agriculture at Madison. Men hired by the month without board are being paid \$45 per month, while day laborers receive \$1.50 per day with board and \$2.15 without board.

Present farm wages are the lowest since 1916 and are only 10 per cent above 1910-1914 levels. A decrease in the demand for farm labor, together with an increase in supply responsible for the exceptionally low wages. With low farm prices, farmers cannot afford to hire extensively, while the number of workers available has been increased by the exodus to country migration. On July 1, the demand for farm labor was 21 per cent below normal, while the supply was 10 per cent above, so that the supply of Wisconsin labor is 46 per cent greater than the demand. Wisconsin farm labor conditions are evidently more stable than those for the Nation. Farm wages are above United States levels and demand and supply are much better balanced.

## UNEMPLOYMENT

A rather pretentious plan for the relief of unemployment has been formulated by a sub-committee of the Pan-European Commission, headed by Emile Francqui of Belgium. It depends on the organization of a Pan-European bank with a proposed capital of \$100,000,000, which could grant long-term and middle-term credits and carry on such operations as would help to restore economic equilibrium. M. Briand, as chairman of the Pan-European Commission, has been asked to assign to an appropriate committee the task of drawing up plans for the bank.

One of the bank's first tasks might well be the financing of the comprehensive suggestions for public works throughout Europe which have been proposed by various governments to the International Labor Organization, and through to the Pan-European Committee on Unemployment. The suggestions for public works to alleviate unemployment include the building of an international road system through Austria, roads between Amsterdam and Paris and Riga and Riga, navigation works on the Danube, construction of a system of overhead power lines throughout Europe, and other costly proposals.

## PUBLIC DOLES

The pernicious influence of doles on the behavior and character of the people accepting them is coming to the surface more and more in the countries practicing this kind of paternalism. The following account is a typical expression of the reaction now taking shape in England:

The Public Assistance Committee of Manchester, says the *Manchester City News*, 13 June, is spending over £800,000 a year on public relief and £8,000 a week in outdoor relief. "This is the highest figure in the city's history."

The Manchester rates prospect for next year, due to this expenditure, is appalling, and an increase of 1s. in the pound is already being talked of as inevitable. . . . At the last Budget day the City Council knocked £57,000 off the public Assistance, which was told to save that sum by restoring the old scales of relief. Then, two months later, the Council refused to insist on the scale being reduced!

The *City News*, showing how the money of the ratepayers is being squandered, says:

Hundreds of families are getting more in relief than their neighbors are getting in wages; hundreds of families on the "dole" are coming along for another few shillings to bring the dole up to the public assistance scale of relief. Thousands who ought not to be getting more than a small aid, if that, are drawing full relief and full rent allowance, and no man can say them nay.

The assistance thus given to "dole" receivers is costing the city £50,000 a year. The addition to the dole is "five, six, or more shillings per week." The City Council has also insisted on an "unlimited rent" allowance in place of the 10s. a week limit of the Old Board of Guardians.

Cases are actually quoted of families on relief moving to larger houses in the comfortable assurance that the ratepayers will have to "pay up" all the rent under the regulations!

Many also get milk allowance in the home and free meals for the children at school! One councillor told the *City News* that

It is a regular beanfeast for some of them. They have no dignity to lose, and there is more money and food coming into the house now than there was when the father was working or even on the dole. More than one man on relief has been caught spending his—or rather her—superfluous cash at the greybounds, and we know that scores of relief families have had a ten-shilling ticket in the Irish sweep.

## CA'CANNY

Investigations conducted by Mr. Stanley B. Mathewson, executive director of the Springfield, Ohio, Chamber of Commerce, reveal, it is claimed, a widespread practice of restriction of output by unorganized workers. This information was given out by the Bureau of Labor Statistics, Department of Labor. While restriction is said not to be universal, the investigator thought it sufficiently prevalent to constitute a major problem in American industry.

The ways in which restriction was practiced, it is pointed out, range from a careful slowing down of effort to planned waste of time by inefficient methods, dawdling, going over and over the same piece of work and so on. Reasons leading to the practice included the belief that increased effort would result in increased demands and a corresponding cut in rates; the belief that the less effective workers would not be able to keep up with the increased pace, and would, therefore, lose their jobs; the workers' fear of working themselves out of jobs; and, occasionally, personal grievances against the management. The first reason is said to be the most fundamental.

## BOLSHEVIST COLLECTIVISM

The resorting to "capitalistic" methods by the leaders of Soviet Russia is clearly indicated in the following case. On June 10th the Soviet Government announced the issue of the largest internal loan yet floated in the Soviet Union. This loan, which will mature in ten years and will amount to 1,600,000,000 roubles (\$800,000,000 approximately) will bear interest at 10 per cent per annum.

This is to be known as the Loan of the Third Decisive Year of the Five Year Plan and is intended to finance the new and ambitious projects of industrial construction. It will be divided into two parts, one consisting of non-interest bearing inscribed "Premium Bonds" for which regular draws will be made and the other of interest-bearing bonds without premium.



## Our Lady's Bishop

### IV

Father Gross's term of rectorship was also destined to be but short. Yet it was a period of intense activity. By virtue of his new office he became head of the Boston Missionary band. A born leader of men, he could easily communicate his own zeal to others. Thus it came about that in little more than a year and a half thirty-five missions were given, most of which lasted two and many even three weeks. Such a period of apostolic labors stands almost without parallel in the missionary records of the Boston Community. Indeed one mission preached about this time made the name of Father Gross a familiar one throughout the country.

It was preached in St. James' Church, New York City, during the month of December, 1871. More than 4,000 men had attended the exercises and on the closing night of December 18th were present in full force. Father Gross mounted the pulpit to address the largest audience in the history of his missionary career. He first exhorted his hearers to live up to the practices of their faith and with an eye to the practical inveighed against the all too common vice of drunkenness. When he had finished this part of the discourse a signal was given. In an instant 4,000 candles were lighted, brightening up the edifice with unwonted splendor. From the pulpit there now rang forth the question: "Do you renounce the devil and all his works and pomps?" A moment's silence and the answer came back with deafening suddenness: "I do".

An enterprising reporter of the *New York Sun* was a witness of the event. Apprehending the publicity value of the dramatic scene before him, he wrote a vivid, racy account that merited three columns on the front page of the great Metropolitan daily.

While the events we have so summarily chronicled were taking place, an event occurred in the ecclesiastical world that directly influenced the rector of Boston. In March, 1870, Pope Pius IX decided that the vicariate of Florida, up till this time under the jurisdiction of the Bishop of Savannah, should be erected into a separate See. He transferred Bishop Verot to the newly-created diocese of St. Augustine, appointing as his successor in Georgia, Right Rev. Ignatius Persico.

This latter, a member of the Capuchin Order, had done yeoman service for the Church in India, where in 1854 he had been consecrated Bishop of Gratianopolis. There, however, his constant labors and journeyings, together with the climate of the country, had so enfeebled him that his health was seriously menaced. His physician advised a change and with the permission of his superiors he set sail for America. Here he labored as a humble missionary with true apostolic zeal till his appointment as Bishop of Savannah. His health had now sufficiently improved. Yet, after two years the dan-

gerous symptoms once more appeared. He was obliged to absent himself from his diocese during the terrific heat of summer, and, realizing that government from afar must necessarily be imperfect, he asked Rome to remove him from the burden of the Episcopate. In view of the reasons given the Holy Father accepted his resignation. Then the question arose, who would succeed him?

Rome, with the wisdom of ages to guide her, acted slowly. She examines minutely into the qualities and character of the candidates for an office of which St. Augustine has truly declared: "Nothing is more difficult, more laborious, more perilous." Three names, as is customary, were submitted for consideration, among them that of Father William Gross. Finally, after mature deliberation, on February 2nd, 1873, the feast of the Purification the Sacred Congregation of the Propaganda nominated him Bishop of Savannah. Pope Pius IX approved of the choice, and, on the morning of February 10th, the Bulls were signed. That same afternoon, the Roman correspondent of the *Freeman's Journal* got wind of the affair and at once cabled the news to America. Mr. McMaster, the editor, sent a telegram to Father Gross with the news of his appointment and warmly congratulated the Bishop-elect.

Totally unconscious of the great dignity in store for him, Father Gross in 1873 was busily engaged in arranging the mission-schedule. So the news of his appointment as Bishop of Savannah left him surprised and incredulous: "There must be some mistake," he wrote to Mr. McMaster, "perhaps my brother Mark is the one meant." But the editor assured him of the contrary. After the name "William H. Gross," the *Journal's* agent in Rome had added the significant word "Redemptorist".<sup>9)</sup>

Father Gross was greatly disturbed at the Editor's reply. Mr. McMaster met the Bishop-elect about this time and describes his "anguish and terror" at the thought of the Episcopate. Besides his dread of the awful responsibility and sense of unfitness for the office, Father Gross' main reason for refusing was that the Rule of the Congregation forbade any member to accept an ecclesiastical office when simply offered. Distrusting his own judgment, however, in so delicate a matter he laid his case before Father Anthony Konings, the author of a text-book on Moral Theology and a skilled canonist as well.

Father Konings reasoned that the United States was a missionary country, and hence it was still subject to the Sacred Congregation of Propaganda. An appointment by this Congregation, therefore, contained, at least implicitly, a command of obedience. That this conclusion was correct Father Gross later learned from one high in authority in official

<sup>9)</sup> It is interesting to note that in 1879 his brother Mark was appointed Titular Bishop of Lybra in Pamphylia and Vicar Apostolic of North Carolina. This honor, however, he declined, as he did also the post of Auxiliary Bishop of Baltimore, offered a year later by Archbishop Gibbons.



cles. Indeed, as he was then told, if he had persisted in his determination to refuse, the Propaganda was prepared to send him a formal command of obedience.

Reluctantly Father Gross yielded to his confrere's vice. "The Vicar of Christ, our glorious Pope has spoken", he wrote in his first Pastoral to his people, "and in his command we must recognize the adorable will of God."

One doubt continued to afflict him. What that doubt was, we learn from a letter of Rev. Nicholas Mauron, Superior-General of the Congregation. By your elevation to the Episcopate," he wrote in answer to Father Gross' question, "you have not ceased to belong to the Congregation which you loved so much and in which you have found happiness for so many years. There is no change in your relations to the congregation, save that as Bishop, your immediate superior is the Sovereign Pontiff himself. You, therefore, remain, as ever, a son of St. Alphonsus, and I shall never cease to consider you a member of his holy family." Bishop Gross during his long episcopal life was glad to add after his name the distinctive insignia C. SS. R.

Immediately upon receipt of the Bulls from Rome, Father Gross betook himself to the Redemptorist House of Studies, then located at Ilchester, Maryland. Here he spent ten days in silent communing with God, the while Baltimore prepared grandly for the consecration of her native son. Sunday, April 7th, was the day chosen for the services. Long before the doors of the Baltimore Cathedral had opened a thousand people were gathered without its walls.

The Consecrator was Archbishop Boyley of Baltimore, and, at the express wish of Father Gross, Bishops Gibbons of Richmond and Becker of Wilmington assisted as co-consecrators. Present in the sanctuary were Bishops from nearby and distant dioceses, together with a great number of the clergy and laity. The vast congregation was composed of immediate relatives of the Bishop-elect, friends who had known and loved him as a missionary and some, who," as Mr. McMaster remarked in the columns of his paper, "owed to Bishop Gross the impulse of grace to enter the Catholic Church."

The ceremony was sublime and significant, designed to impress upon the candidate the sacredness of his office. After Bishop Gross, robed in his official insignia, had imparted to the Congregation his first episcopal blessing, Father Wayrich, a fellow-redemptorist, proceeded to deliver the oration. Ever powerful speaker, Father Wayrich on that occasion rose to heights seldom reached in the Baltimore Cathedral, and when in his peroration he turned directly to Bishop Gross and addressed to him a few touching words, the Bishop could no longer check his emotions and his tears flowed abundantly.

This April 27th was an eventful day in William Gross' life. It brought to a close his labors as a redemptorist; only at rare intervals now would he come in contact with his religious brethren, for, unlike his more fortunate confrere, Venerable

Bishop Neumann of Philadelphia, he was assigned a diocese far removed from the center of Redemptorist activity.

The very Sunday on which Father Gross was invested with the episcopate, the Catholics of Georgia tendered Bishop Persico, their departing Prelate, a farewell reception. A feeling of gloom pervaded the meeting, for, during his two-year stay among them, the Bishop had won all hearts. In response to the numerous speeches the Prelate first thanked the people for their whole-hearted co-operation; then, with characteristic unselfishness, he exhorted them to be just as loyal to his successor, closing his remarks with the earnest appeal that they make his entry among them an event worthy of note.

How effective his words were was seen on the following Saturday when the train bearing Bishop Gross and a small party of friends arrived in Savannah. A welcoming committee, composed of the leading citizens of all creeds, were on hand to greet him. Outside the railroad station the various societies of the diocese were lined up in order of march. When all was in readiness the parade started for St. Patrick's Church, where the formal reception would be held. All along the line of march thousands watched, eager to catch a glimpse of him whose face had been a familiar one in their pulpits. In all the speeches that were made, this was the predominant thought—that Bishop Gross was come among them not as a stranger but as a friend.

The following day, the feast of the Patronage of St. Joseph, amid the elaborate ceremonial which characterizes all church functions, Bishop Gross was solemnly installed. To his joy the festivities were now at an end and he could "gird his loins" and begin the direction of a diocese, situated, one might say, in the very heart of Protestantism.

At the time of his consecration, being but thirty-five years of age, Bishop Gross was the youngest Bishop in the United States. But the diocese entrusted to him demanded the vigor and energy of a youthful guide. In Georgia the Catholics were in a pitiful minority, numbering scarcely 30,000 in a state that boasted a population of a million and a half. As many of these Catholics lived in Protestant localities and had inter-married with non-Catholics, they had grown remiss in the exercise of their religious duties. The new Pastor realized the need of immediate action. Disregarding the admonitions of his friends, who cautioned him to attempt nothing during the fierce heat of summer, he began a visitation of his vast diocese. During the hottest part of the year he travelled the length and breadth of Georgia's 65,000 square miles!

Though he was obliged to rest from a severe illness, brought on by his excessive labors, his mission had not been a fruitless one. Besides familiarizing himself with the clergy and people, and obtaining first-hand information on all the needs of his diocese, he had caused a reawakening of piety among the laity and had inspired his priests (they were but ten in number) to greater courage in the all but hopeless task before them. This religious re-



vival was so marked as to evoke comment from the secular press. The *Savannah News* commenting on it wrote as follows: "The remarkable eloquence, devotion and energy brought to his new charge by Bishop Gross are already making themselves felt, and never before in the history of the Catholic Church in this State have its tenets been so popular and its prospects so promising. Comparatively speaking, Bishop Gross has been but a short time in charge of the diocese of Savannah, and yet in that time his restless energy has carried him into nearly every portion of the state and has formed the nucleus of many churches where there were none before."

STEPHEN MCKENNA, C. SS. R.

### Collectanea

Among the religious customs and institutions the German Catholic pioneers brought to America none were dearer to them than their confraternities, and among them the one known as the Brotherhood of the Agony of Our Lord for a Happy Death was perhaps the most popular. It might be expected, therefore, the indefatigable Fr. Weninger, S. J., should have compiled a book of devotions for this particular congregation.

It was printed in the Wahrheitsfreund-shop at Cincinnati in 1848, a little volume in 24mo., consisting of 111 pages, and primarily intended for the use of the members of St. Philomena parish in the city named. By a multitude of efforts of this nature were the German pioneers aided in the preservation of their faith in an environment which presented so many difficulties of every kind to newcomers.

Since the labor question is still with us, and is certain to demand increased attention from now on, certain remarks published by the late Father Phelan in the editorial columns of the *Western Watchman*, issue of September 10, 1887, acquire new interest. Certain deliberations of "The German Congress", which had been held in Chicago a few days previous, led the militant St. Louis editor to declare:

"The sentiment of the German Catholics of the United States, so far as it found a voice in the Chicago convention, is sound on the labor question. Time only can demonstrate whether the heroic treatment favored by many Germans, or the palliative treatment advocated by Cardinal Gibbons is the best."

In the same issue of the *Watchman* Fr. Phelan refers to a number of incidents and manifestations of the "German Congress", as he calls the "Erste allgemeine amerikanisch-deutsche Katholiken-Versammlung", held on September 6, 1887, and the convention of the C. V., which met in Chicago at the same time. He reports the delegation from St. Louis to have been very large and to have included "the most prominent among our Catholic clergy and laity of the German tongue." His estimate of this group is expressed thus:

"The lay delegates to the Chicago Congress from St. Louis covered themselves with glory. Mr. Spauhorst spoke

often, but always to the point, and his language had always the true Catholic ring. Mr. Arendes was a lion in the path of the croakers and cranks. The clergy who were there from this city sat in the rear and marshalled their forces. St. Louis, the reputed hotbed of sedition, was very conservative in Chicago."

The *Western Watchman* will yield the historian, willing to write the history of Cahenslyism, the language- and school question, a mass of information but its use will demand of him critical care.

Numerous and invidious references to Cahenslyism, to be found in Catholic books printed even since the War, impose on us the obligation of defending the memory of a noble Catholic, who devoted the greater part of his life with singular disinterestedness to the cause of immigrants, formerly subjected to many abuses.

A remarkable testimony, exonerating Cahensly, the St. Raphael's Society, and the German Catholics of our country from the acrimonious and unwarranted accusations of their opponents is contained in the address delivered by Archbishop Corrigan, of New York, on September 27, 1892, at Newark, N. J., in the course of the first session of the Third General Convention of the National Federation of the German Roman Catholic Young Men's Societies of the United States.

A discourse on "Love of Country," found on the convention program, granted the Archbishop an opportunity to express his conviction regarding the attacks referred to. He declared:

"Delicacy forbids entering into the merits of a question which has already elicited much controversy. I do not propose to discuss it, but yet, as we are all here as a band of brothers, may I not at least, putting aside controversy quote certain facts that cannot be disputed. The first fact is this: When it was supposed that measures were in contemplation to foist foreign influence upon the United States, the St. Raphael Society for the Protection of German Immigrants, a society of which the venerated Bishop of this Diocese<sup>1</sup>) is the zealous and efficient President, and of which all the officers, except the President himself, were born in Germany, at once in the clearest terms expressed their disapprobation of any such project.

"The second fact is this: that the Holy See, with its practical wisdom, no sooner learned of such a project than it quietly put it aside. The late Cardinal Prefect, Cardinal Simeoni, wrote that a scheme of this kind was impossible of realization.

"The third fact is, that when 'Rome had spoken the case was decided.' In a letter which came only last week, the zealous Secretary of the St. Raphael Society, in Germany the Hon. Peter Paul Cahensly, writes that he heartily accepts the decision of the Sacred Congregation of Propaganda, as intimated in the recent letter of his Eminence Cardinal Ledochowski. Neither can there be a doubt that the gentlemen in Germany had no political end in view, but only a religious one."

"Consequently," Archbishop Corrigan added, "with such reiterated assurances from quarters which cannot be suspected, the minds of our fellow-citizens may be perfectly at rest on this point. Indeed, to the reflecting mind, there could not have been at any time very serious fears in this regard."<sup>2</sup>)

<sup>1</sup>) The Rt. Rev. Winand Michael Wigger, D. D.

<sup>2</sup>) Cfr.: "Verhandlungen der 6. Deutsch-Amerikanischer Katholiken-Versammlung, abgehalten in Newark, N. J., am 26., 27., 28. u. 29. Sept., 1892. N. Y., 1892", pp. 151-158.



## The Central Verein and Catholic Action

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### The Holy Father's Blessing

Advised of the Fort Wayne Convention and having received an expression of homage on the part of our organization and its members, His Eminence Cardinal Pacelli sent to the Rt. Rev. Bishop John F. All the following telegram, in the name of the Holy Father, which His Excellency read at the Pontifical High Mass celebrated on the morning of August 23:

"Vatican City, August 22, 1931.

"The August Pontiff sends His thanks for the testimony of devotion made to Him by the Catholic Central Verein, and on the occasion of the meeting of this association, while imparting His Apostolic Blessing to all participants, recommends that this organization carry out its program for the defense of the rights of the Church according to the instructions imparted by the Pontiff.

"Cardinal Pacelli."

### Reconstructing the Social Order II

*Distribution of Property; Uplift of the Proletariat*  
 In the discussion of property and ownership; Pius in "Quadragesimo anno" stresses the essential intentions of Leo XIII, on this subject, deploring them whenever it seems advisable to do so. Similarly the Holy Father treats the question of Capital and Labor, again underscoring the principal relevant declarations of "Rerum novarum". Here we read that "the original acquisition of property takes place by first occupation and by industry", and that "this is the universal teaching of tradition and the doctrine of Our Predecessor, despite unreasonable assertions to the contrary." "No harm," the Pope continues, "is done any man by

the occupation of goods unclaimed and which belong to nobody. The only form of labor, however, which gives the workingman a title to its fruits is that which a man exercises as his own master, and by which some new form or new value is produced." The Encyclical adds:

Altogether different is the labor one man hires out to another, and which is expended on the property of another. To apply appositely the words of Leo XIII. "It is only by the labor of workingmen that states grow rich" (Rer. nov. par. 27). Is it not apparent that the huge possessions which constitute human wealth are begotten by and flow from the hands of the workingman, toiling either unaided or with the assistance of tools and machinery which wonderfully intensify his efficiency?

Universal experience teaches us that no nation has ever yet risen from want and poverty to a loftier station without the unrelenting toil of all its citizens, both employers and employed. But it is no less self-evident that these ceaseless labors would have remained ineffective, indeed could never have been attempted, had not God . . . in His goodness bestowed in the first instance the wealth and resources of nature, its treasures and powers. . . .

Now the natural law, or rather, God's Will manifested by it, demands that the right order be observed in the application of natural resources to human need; and this order consists in everything having its proper owner. Hence it follows that unless a man apply his labor to his own property, an alliance must be formed between his toil and his neighbor's property, for each is helpless without the other. This was what Leo XIII had in mind when He wrote: "Capital cannot do without labor, nor labor without capital" (Rer. nov. par. 15). It is therefore entirely false to ascribe the results of their combined efforts to one party alone; and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits.

### Unjust Claims of Capital and Labor

(Two subsequent paragraphs deal with the excessive claims of both capital and labor: the former claiming "all the profits" and "leaving to the laborer the barest minimum necessary to repair his strength and to ensure the continuation of his class". The latter were influenced by "the intellectuals . . . who set up . . . another equally false moral principle: that all products and profits, excepting those required to replace invested capital, belong by every right to the workingman." This error the Holy Father declares to be more attractive than Socialism, and defines it as "an alluring poison, consumed by many not deceived by open Socialism." The Encyclical continues):

### Principle of Just Distribution

To prevent erroneous doctrines of this kind from blocking the path of justice and peace, the advocates of these opinions should have harkened to the wise words of Our Predecessor: "The earth, even though apportioned amongst private owners, ceases not thereby to minister to the needs of all" (Rer. Nov., par. 7). This teaching we ourselves have reaffirmed



above when we wrote that the division of goods which is effected by private ownership is ordained by nature itself and has for its purpose that created things may minister to man's needs in orderly and stable fashion. These principles must be constantly borne in mind if we would not wander from the path of truth.

Now, not every kind of distribution of wealth and property among men is such that it can at all, and still less can adequately, attain the end intended by God. Wealth, therefore, which is constantly being augmented by social and economic progress, must be so distributed amongst the various individuals and classes of society that the common good, of which Leo XIII spoke, be thereby promoted. In other words, the good of the whole community must be safeguarded. By these principles of social justice one class is forbidden to exclude the other from a share in the profits. This sacred law is violated by an irresponsible wealthy class who, in the excess of their good fortune, deem it a just state of things that they should receive everything and the laborer nothing; it is violated also by a propertyless wage-earning class who demand for themselves all the fruits of production, as being the work of their hands. Such men, vehemently incensed against the violation of justice by capitalists, go too far in vindicating the one right of which they are conscious; they attack and seek to abolish all forms of ownership and all profits not obtained by labor, whatever be their nature or significance in human society, for the sole reason that they are not acquired by toil. . . In this connection it must be noted that the appeal made by some to the words of the Apostle: "If any man will not work, neither let him eat" (2 Thess. iii, 10), is as inept as it is unfounded. The Apostle here is passing judgment on those who refuse to work though they could and ought to do so; he admonishes us to use diligently our time and our powers of body and mind, and not to become burdensome to others as long as we are able to provide for ourselves. In no sense does he teach that labor is the sole title which gives a right to a living or to profits (2 Thess. iii 8, 10).

Each class, then, must receive its due share, and the distribution of created goods must be brought into conformity with the demands of the common good and social justice, for every sincere observer is conscious that the vast differences between the few who hold excessive wealth and the many who live in destitution constitute a grave evil in modern society.

#### *The Uplifting of the Proletariat*

This is the aim which Our Predecessor urged as the necessary object of our efforts: the uplifting of the proletariat. It calls for more emphatic assertion and more insistent repetition on the present occasion because these salutary injunctions of the Pontiff have not infrequently been forgotten, deliberately ignored, or deemed impracticable, though they were both feasible and imperative. They have lost none of their force or wisdom for our own age, even though the horrible condition of the days of

Leo XIII is less prevalent today. The condition of the workingman has indeed been improved and rendered more equitable in many respects, particularly in the larger and more civilized states, where the laboring class can no longer be said to be universally in misery and want. But after modern machinery and modern industry had progressed with astonishing speed and taken possession of many newly colonized countries no less than the ancient civilizations of the Far East, the number of the dispossessed laboring masses, whose groans mount to Heaven from these lands, increased beyond all measure.

Moreover, there is the immense army of hire rural laborers, whose condition is depressed in the extreme, and who have no hope of ever obtaining share in the land (*Rerum novarum*, par. 35). These, too, unless efficacious remedies be applied, will remain perpetually sunk in the proletarian condition.

It is true that there is a formal difference between pauperism and proletarianism. Nevertheless the immense number of propertyless wage-earners on the one hand, and the superabundant riches of the fortunate few on the other, is an unanswerable argument that the earthly goods so abundantly produced in this age of industrialism are far from rightly distributed and equitably shared among the various classes of men.

#### *Proletarian Conditions to Be Overcome by Wage-Earner Ownership*

Every effort, therefore, must be made that at least in future a just share only of the fruits of production be permitted to accumulate in the hands of the wealthy, and that an ample sufficiency be supplied to the workingmen. The purpose is not that these become slack at their work, for man is born to labor as the bird is to fly, but that by thrift they may increase their possessions and by the prudent management of the same be enabled to bear the family burden with greater ease and security, being freed from that hand-to-mouth uncertainty which is the lot of the proletarian. Thus they will not only be in a position to support life's changing fortunes, but will also have the reassuring confidence that when their lives are ended, some little provision will remain for those whom they leave behind them.

These ideas were not merely suggested, but stated in frank and open terms by Our Predecessor. We emphasize them with renewed insistence in the present Encyclical; for unless serious attempts be made, with all energy and without delay to put them into practice, let nobody persuade himself that the peace and tranquility of human society can be effectively defended against the forces of revolution.

Good done through the State moves no man's heart, for there can be no love where the disadvantaged man is merely a social problem—an unsightly difficulty to be solved or shunted, not a brother soul to be loved and welcomed.

*"Imaal," Excursions in Thought*)

1) Dublin and New York, 1921, p. 87.



## Purposeful Minority Devoted to Catholic Action

*Men, Women and Young Men of the Central Verein in Annual Congress*

Critical times produce alert minds and willing hearts among those of good will. And they elicit from these minds and hearts expressions of thought and evidences of deeds. And so, while the complaint is worse than hard times echoes from one end of the country to the other, and from end to end of the earth, the men and women of the Central Verein of America, the latter organized in the Nat. Cath. Women's Union, in spite or because of the crisis, willingly responded to the call to deliberation and action. And secretly, they responded in large numbers to an invitation to meet in Fort Wayne, Indiana, August 23 to 26, in annual Congress, overcoming financial handicaps by sacrifice and economy, brought to the convention city hearts and hands ready to aid and anxious to obtain counsel and encouragement. And not that alone: Precisely at a time when worldly wisdom might advise renunciation of effort and outlay, this purposeful minority, devoted to Catholic Action, develop from their own ranks and those of their junior element what promises to be a strong auxiliary movement—a renewed movement among young priests and youth-laymen urged by the spirit of the Central Verein and eager to participate in Catholic Action according to the mind of the Holy Father. And this characteristic of the Fort Wayne gathering: Renunciation was evident in the unnecessary accessories of conventions, the entertainment features, there was no "Souvenir-Program", the decorations were modest, there were no attempts at display. But there was a stately array of prelates and priests, headed by His Excellency, the Rt. Rev. John F. Noll, Bishop of Fort Wayne, of laymen and women and young men, willing to contribute what they thought to the promotion of the Catholic movement for the good of the public weal. There was a series of scholarly, serious, practical addresses delivered by purposeful and compelling speakers, setting forth the Catholic attitude on religious, moral and economic problems to groups eager to listen to the voice of the Church and reason. Indeed, the editor of the *Fort Wayne Journal Gazette*, writing in the issue of August 23, and basing his convictions solely on the printed program and the presence of the delegates, characterized one aspect of this congress in the following paragraph of the article: "Welcome again!" thus:

No citizen can detach his interest from what this great convention of Catholic men and women is striving with in its work. If it first relates to their precious matters of the faith, it also relates to betterment of society for all of us, to the establishment of economic justice for all of us, the indispensable security of the nation for all of us."

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His Excellency Bishop Noll pontificated on the morning of the 23rd, and read the cable announcing the Holy Father's blessing upon the convention; at the mass meeting on the evening of the same day he addressed the gathering on the subject of Catholic Action, and in particular on making

Catholic influence effective in the life of the nation and of the world; on the 26th he again addressed the men delegates, dwelling largely on the importance of the young men's movement and urging the importance of purposeful and well-led minorities and the necessity for leadership, and, an hour later, the same audience, which in the meantime had been joined by the women delegates, on the urgency of the struggle for the preservation of morality.

The sermon by the Rt. Rev. Msgr. F. A. Rempe, Chicago, on Catholic Action and our organizations struck the keynote of the congress. It was at the same time the first of a series of important addresses, with one exception combining the statement of the Catholic attitude with practical issues of the day. The splendid addresses delivered at the mass meeting by V. Rev. A. J. Muench, S. Sc. D., President, St. Francis Seminary, St. Francis, Wis., and Rev. F. Wanenmacher, J. C. D., Buffalo, dealt with "Youth in the Future of Society and the Nation" and "Society and Labor in the Light of Rerum Novarum and Quadragesimo Anno". Monday brought an address to the women's meeting by Catechist J. M. Schneider, of Victory Noll, Ind., on the endeavors of the missionary catechists, to joint sessions a lecture on "The Ethical and Medical Aspects of Artificial Birth Control", by Jos. A. Muenzer, M. D., of Toledo, O., the report on the activities of the Central Bureau by the Director, Mr. F. P. Kenkel, and the final report of the Diamond Jubilee Committee; the same day also provided occasion for the very successful Conference on Youth Problems, out of which grew a second conference on the same subject, held on Tuesday.

Rich as was this day's yield of stimulating and enlightening addresses, between which the active and interesting routine of Presidential messages, letters of congratulation from Bishops, priests and laymen was interspersed, Tuesday's and Wednesday's offerings were on a par with it; thus to the men were presented "St. Anthony and St. Elizabeth, Leaders of a Catholic Reform", by the V. Rev. P. Clement Neubauer, Huntington, Ind., and "An Experiment in Industrial Democracy", by Mr. W. P. Hapgood, Indianapolis, Mgr., The Columbia Conserve Co.; while the women heard the Ven. M. Angela King, S. S., N. D., Milwaukee, on "Books and Reading", and Rev. H. J. Miller, Fort Wayne, on "Luxury and Its Effects on Present Day Life". The reading of the Resolutions adopted by women, men and young men, likewise stimulating declarations and the product of serious thought and application, was another feature, all the more important since the declarations present the crystallized thought of the sub-committees and the general committees on the subjects assigned, formulated after hours and hours of discussion. What the editor of the *Baltimore Catholic Review* wrote in 1930 with respect to the earnest application of priests, lay scholars, workers, farmers and men from other walks of life to the drafting of the Resolutions, applies in full measure to the work of the committees that labored this year at Fort Wayne.

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The report of the Executive Committee, embodying that of the Committee on Catholic Action, and the printed Annual Report of the Central Bureau, naturally engrossed attention. By vote of the convention the C. V. is authorized to arrange a pilgrimage to the Eucharistic Congress in Dublin, to be held in 1932, to which a continental extension tour may be added.

A substantially motivated declaration on the C. V. and the contemplated revival of the one-time G. A. National Alliance, showing the incompatibility of affiliation of our societies, engaged in Catholic Action, with the proposed organization, to be devoted to nationalistic and political aims, should guide our State Branches and societies, who have a right to look to the Central Verein for guidance. The Central Bureau was awarded, for Library purposes, the remainder of the Diamond Jubilee Fund, several contributions intended for the Endowment Fund having been deducted; the building and equipment having been completed, the remainder, some \$9000, is to be reserved and used as needed under the instructions given. The efforts of priests and lay youths in the youth movement, were given public recognition. The obtaining of In Memoriam Memberships was given new impetus, State Branches, District Leagues



and Societies being urged to remember departed leaders in this manner. Several responses were forthcoming, the National Cath. Women's Union formally approving the founding of three such memberships.

The holding of Study Courses under the direction of the Central Bureau was urged and the formation of Study Clubs vigorously recommended. This recommendation along with others, points the attitude of the C. V. and the N. C. W. U. toward the problems of today and of tomorrow. It is with confidence the men's and women's organizations view the future, trusting their efforts at instruction and exhortation will result in more intensive, intelligent co-operation in the Catholic cause. Conscious of the seriousness of the times, and conscious of the compelling attraction of the cause, they plan and push on, knowing their efforts will not be in vain.

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The Executives' Conference Dinner, held Saturday evening, before the formal opening of the convention, a feature initiated at the St. Cloud gathering, is proving attractive and valuable. This year in particular the program was excellent, Mr. Wm. A. Boerger, President of the Minnesota Branch, ably presenting important considerations bearing on his topic: "The Inactive Mass, Our Dead Weight", while the discussion yielded further helpful suggestions.

Somewhat related to this innovation, though entirely spontaneous and informal, were several dinners arranged by and for delegates from the State Unions of men's and women's societies. Illinois, Wisconsin, Indiana and Missouri delegations attended such luncheons or dinners, which supply relaxation and entertainment, and thus relieved the local arrangements committee of the necessity of special efforts on that score. The Wisconsin delegates availed themselves of their luncheon to announce the presentation by the President, Mr. F. C. Bied, of an artistically printed testimonial to the Assoc. Director of the Central Bureau, Mr. Brockland, in commemoration of the rounding out of twenty-five years of service in the Catholic press and the Central Bureau.

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The delegates, and those of the N. C. W. U. in particular, were delighted to learn of the decision of His Excellency, the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, to accept the office of Protector of the Women's Union. The death of the late Archbishop Messmer had rendered this office vacant.

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While charitable efforts do not constitute the sole pursuit of the Nat. Cath. Women's Union, they remain an important part of its labors. And the willingness of its members to continue to engage in them, to expand and intensify their efforts of a charitable nature, was underscored by the Mission and Charity Aid Exhibit arranged by the local committee under direction of the National President. It constitutes a very creditable display of photographs, charts, and above all, finished pieces of altar and sanctuary equipment, specimens and evidences of local efforts conducted by scattered units throughout the land. Contributions from states as far apart as Minnesota and Texas, and Connecticut and Missouri, consisting of altar linens, vestments, layettes, quilts, etc., etc., demonstrated what women are doing for the Missions and for other charities, while charts and photographs supplemented these evidences to round out a panorama of endeavor engaged in humbly and perseveringly by our organizations. While a number of the displayed items were returned to the units responsible for their production, the Central Bureau was entrusted with a considerable quantity of pieces of various kinds for distribution among missionaries. And to this gift the Union added firstly a donation of \$100 for Bureau support, and secondly what amounts in substance to a guarantee of subscriptions for the *Bulletin* intended for all the Archbishops and Bishops of the country.

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The 1932 convention is to be held in St. Louis. A striking development is this: for several years to come a convention city is provided, since no less than four have offered to harbor the C. V. congresses, with the State Branch of Con-

necticut inviting that of 1938, in which year that Branch will observe its Golden Jubilee.

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Lest the listing of lectures and addresses may mislead anyone not familiar with C. V. tradition and practice, may be well to again point to the work-character of our conventions. A priest, attending for the first time, declared he marveled at the amount of work constantly going on in the assembly, in committees and conferences, and in the unfailing energy and devotion of priests and lay persons to it. "There was no good time in the accepted sense," he declared, "nor was there time granted or provision made for any. Yet everybody was happy to be at work, to whatever task he may have been assigned." Newcomers also learned that the delegates are not merely "talked at" but that they are themselves constantly engaged either in participating in the democratic work of the organization, accepting instruction from experts on subjects of timely import and importance.

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The Resolutions, part of which are reproduced in this issue, are grouped under the following heads: Holy Father, Madame Seton; The Christian Family; Catholic Action; Absolutism; The C. V. and the Young Men; Benevolence and Fraternal Societies; the Farm Situation; Unemployment; The Missionary Catechist Movement; The George Washington Bicentennial Observance.

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The local Committee, headed by the Rt. Rev. Bishop Noe, Rt. Rev. Msgr. Charles Thiele and Mr. George J. Phillip, along with their auxiliary forces of men and women, deserve unstinted praise. The Catholic Community Center, where all convention activities, other than those of a purely religious nature, were conducted, is well adapted for such gatherings; its selection, however, was but one of numerous decisions that conduced to making of the congress what it was. The efforts of the Mission Aid Display Committee and the Transportation Committee deserve special mention. The local press also merited exceedingly well of the C. V. of men, women and young men.

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Lack of space renders it impossible at this time to enter upon details of the transactions of the conferences on Youth Problems and of the N. C. W. U. We must reserve comment on them for a later issue. The resolution dealing with our societies and the proposed revival of the former German American National Alliance must also be withheld at this time for the same reason. It, however, and other declarations, are being made available to the Catholic press at the present writing.

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These and other considerations must crowd out from a sketch of the outstanding features of the convention even such items as the listing of elected officers. With the exception of Mr. Frank Stifter, Carnegie, Pa., as Assistant Secretary, no essential change was made in the roster. What is of real moment is that, notwithstanding adverse conditions or possibly because of them, the C. V. in Fort Wayne progressed, venturing with renewed energy into a seemingly uncertain future, inspired by that Catholic energy and Catholic optimism which Cardinal Faulhaber, interpreting the mind of the Holy Father, names as two of the essential characteristics of Catholic Action.

To a request for Free Leaflets and Reports on the Activities of the Central Bureau a pastor, writing from Kentucky, adds the assurance:

"It would be a great pleasure to bring our State into your organization again, with which it was formerly connected: It seems rather difficult to obtain co-operation from the Kentuckians, but I shall do my best."



## Resolutions

Adopted by the 76th General Convention,

C. C. V. of A.

Held at Ft. Wayne, Ind., Aug. 23-26, 1931

### I. Holy Father

Founded as it was, to protect, foster and strengthen the ritual interests of its members, as well as those of our religionists outside its ranks, it is but natural that the Central Verein at its 76th annual convention renew and emphasize its unswerving love, loyalty and devotion to the order of the greatest spiritual force on earth—our Holy Father, Pope Pius XI, gloriously reigning.

We have all the more reason to renew these affections and to express unshakable confidence in our Holy Father, especially in these troublous times, when the very foundations of Christianity are being undermined, when principles, inalienable rights, and duties governing not only his spiritual subjects but the human race as well, have been

packed, yea overthrown and discarded—the Holy Father is shown himself a true, capable, courageous leader,—in it, as a Protestant minister expresses it, the only man on earth who stepped forth boldly, and with clarion voice, by his eloquence and in the clearcut terms of his Encyclicals, enunciated the fundamental principles, by which man must be governed.

*Education*, comprising the fundamental rights and duties of parents, prior to the State, and protected by the natural law; *marriage* instituted by the Creator for the propagation and well-being of the human race; the rights and duties of the *laboring* man and the corresponding rights and duties of the employer; *Catholic Action* in all its phases, governing civil life as well as the spiritual life of the individual,—all these points have been stated with pellucid earnestness by our Holy Father, so that every Catholic and every other human being may know where he stands, and how he should act.

Therefore we sincerely thank our Holy Father for having declared so clearly and unmistakably these fundamental requisites for the better understanding of our duties to God, as Creator and Redeemer, and to our country, and we earnestly resolve to carry out in our individual lives, and to follow in our social life, the exhortations he has given.

### II. Mother Seton

American Catholics, and in particular the members of the Catholic Central Verein of America, hail with joy the process of beatification of Mother Elizabeth Ann Seton.

Mother Seton (b. 1774, d. 1828), a convert to the faith, as an American by birth, maiden, wife, mother, widow and religious. Foundress of one of the earliest parochial schools in the country, she is likewise foundress of the American Sisters of Charity. In all these phases of her life she distinguished herself by remarkable virtues, and, therefore, is not only an ornament to the Church in the United States and a model to American Catholics, but likewise to American women.

We, therefore, express our desire, and assure our Holy Father of our prayers, that Mother Elizabeth Ann Seton, and so directing, may soon be numbered among the illustrious Saints set before the children of God as models and patrons on the way to Eternal Happiness.

### III. The Christian Family

One of the most sacred fundamental institutions of Christianity is the family. The Christian family is the unit, which multiplied, constitutes the Christian state, Christian society and, for the most part, the Church of Christ itself. Jesus Christ our Lord and Saviour so willed it.

With this in mind He restored to marriage its original nobility by declaring the bond of wedlock to be indissoluble until death. He moreover raised the marriage contract to the dignity of a Sacrament. The Sacrament of marriage in turn bestows upon those who enter this state the necessary graces to discharge their duties in a manner pleasing to God throughout the duration of the bond. It enables them to fulfill the obligation of mutual love and fidelity. It enables them to rear their children according to the principles of Christianity. It helps them to impart to their offspring at least the rudiments of faith and to implant in

their hearts solid, Christian virtues, for these are among the chief responsibilities they assumed when they entered the state of matrimony.

Whilst this condition should be characteristic of every Christian family, we greatly deplore that such understanding of their obligations on the part of parents, as well as the corresponding willingness on the part of the children to subject themselves to the guidance of their parents, have become the exception rather than the rule. In other words, we regret to say that the majority of our people have lost the true concept of the nature and obligations of the Christian home, both in theory and practice.

Parents shirk their most sacred duties toward their children, imagining they do all that is required of them if in due time they turn them over to their pastors and the sisters who conduct the school. They fail to realize that they are missing the most favorable opportunity for shaping the plastic minds of their children for their entire future.

We observe, moreover, on all sides an almost complete breakdown of family ties and the family life as such. The trend of the times is to gratify an ever growing craving for pleasure. This trend is fostered and exploited to the utmost by those in the business of offering amusements of a questionable nature. In consequence the rising generation is lured from the beneficial influence of the Christian home and the careful supervision of conscientious parents by extraneous influences, both powerful and pernicious.

Since all who have at heart the welfare of our young people sincerely regret this defection from the true character of the Christian family, as it existed in former days, we, the members of the Cath. Central Verein of America, assume a decided attitude in favor of the restoration of the Christian family, and urge upon all Catholics to exert their influence so as to restore to the family its pristine character, in accordance with the basic principles reiterated by our Holy Father in his recent Encyclicals on Chaste Wedlock and Christian Education.

### IV. Catholic Action

To the Catholic of whatever condition and whatever position in life the practice of Catholic Action should be a matter of the gravest importance, for this practice includes his spiritual life as well as his material relations.

This practice is so close to the heart of our Sovereign Pontiff that he has impressed the faithful with its importance upon every occasion, and has sought to assure the freedom of its exercise in all concordats and agreements entered into by the Holy See with Sovereign Powers.

Again at this Convention has the Holy Father, in bestowing his blessings upon its work, recommended the carrying on of its program for the defense of the Church, according to his policy. Nor has His Holiness left us in doubt as to what he means by Catholic Action and its practice.

In the Holy Father's late address over the radio to all nations and all peoples, he turned to "all the faithful" saying: "Our heart is open to you all—to the faithful of our episcopal City and to the faithful of all the world, and most particularly to you of the laity who are sharing with Us, with our Venerable Brethren, the Bishops, and with our Priests, the labors of the apostolate. Like the first believers, men and women, whom the Apostle for that reason praised, you are God's people and sheep of this fold. You are a chosen generation, a royal priesthood, a holy family. Let your modesty, then, be known to all men, and whatsoever things are here, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame, if there be any virtue, if any praise of discipline, think in these things. These do that God may be honored in you."

In His Encyclical on the Condition of Labor, Leo XIII speaks of the principles of organization in relation to that subject, which are, however, no less applicable to organization in all other realms of Catholic Action. He says:

"Those Catholics are worthy of all praise—and there are not a few—who, understanding what the times require, have, by various enterprises and experiments, endeavored to better the conditions of the working people without any sacrifice of principles. They have taken up the cause of the workingman, and have striven to make both families and indi-



viduals better off, to infuse the spirit of justice into the mutual relations of employers and employees; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel—that Gospel, which by inculcating self restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and various classes which compose the State. It is with such ends in view that we see men of eminence meeting together for discussion, for the promotion of united action and for practical work. — — — — How much this multiplied and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find in it the grounds of the most cheering hope for the future, provided that the Associations, We have described, continue to grow and spread, and are well administered."

And in speaking of the form and methods of such Associations, Leo goes on to say: "In order that an Association may be carried on with unity of purpose and harmony of action, its organization and government must be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their objects . . . . . Such organization must depend on national character, on practice and experience, . . . on the nature and scope of the work to be done, and on other circumstances of fact and time—all of which must be carefully weighed." Such Associations "should be so organized and governed as to furnish the best and most suitable means for what is aimed at,—that is to say for helping each individual member to better his condition to the utmost in body, mind and property. It is clear that they must pay special and principal attention to piety and morality and that their internal discipline must be directed precisely by these considerations; otherwise they entirely lose their special character and come to be very little better than those Societies which take no account of Religion at all."

While these words were directly addressed to Workingmen's Associations, in principle they are no less applicable to organizations engaged in any other Catholic lay activity, while pointing out the proper path to be followed.

In His Encyclical on Christian Education Pope Pius XI declares:

"In whatever Catholics do in promoting and defending the Catholic school for their children, is genuine religious work, and, therefore, an important task of 'Catholic Action'. For this reason the associations which in various countries are so zealously engaged in this work of prime necessity, are especially dear to Our paternal heart and are deserving of every consideration."

In the Encyclical on Christian Marriage the Holy Father, in summarizing the duty of the faithful regarding that subject, uses words that are no less applicable to the other relations of human life.

He says: "Wherefore, let the faithful also be on their guard against over rated independence of private judgment and that false autonomy of human reason. It is quite foreign to everyone bearing the name of a Christian to trust his own mental powers with such pride as to agree only with those things which he can examine from their inner nature, and to imagine that the Church sent by God to teach and guide all nations, is not conversant with present affairs and circumstances, or even that they must obey only in those matters which she has decreed by solemn definition, as though her other definitions might be presumed to be false or putting forward insufficient motive for truth and honesty. Quite to the contrary, a characteristic of all true followers of Christ, lettered or unlettered, is to suffer themselves to be guided, and led in all things that touch upon faith or morals by the Holy Church of God through its Supreme Pastor, the Roman Pontiff, who is himself guided by Jesus Christ Our Lord."

From these words, coming as they do, from the mouth of the Holy Father himself, we have the definition of Catholic Action and how it is to be practiced.

The Holy Father's cablegram to us, and his repeated admonitions to the laity to organize for the practice of Catholic Action are so definite and his intention to use all the powers of his high office to maintain the liberty of the laity

to exercise this practice is so evident as to constitute proof positive of the importance of Catholic Action and the need and duty of the laity to comply with the instructions of the Supreme Pontiff to engage in it.

In order that any wrong conception of what Catholic Action is, may be avoided, we call attention to the express statement of Pope Pius XI that societies organized for Catholic Action must as such abstain from political activity and confine themselves to educational, charitable, social, religious and spiritual endeavors.

### V. Absolutism

The Bolshevistic idea of an absolute and omnipotent State is abhorrent to, and repudiated by, the majority of people everywhere. Similarly, monarchical absolutism and the omnipotence of the State ruled by a single individual is decried. Little thought is given, on the other hand, to the already widespread conception of the modern State being absolutely independent, absolutely autonomous, and, according to its idea, universal and eternal. The State is therefore conceived to be the only source and the absolute norm of every right.

Proceeding from such premises, Fascism has arrogated to itself the right to suppress the organs of Catholic Action in Italy, violating thereby fundamental rights of individuals, parents and the Church. It claims for the State the sole right to instruct and guide youth, irrespective of the rights of others. Regarding this the Holy Father declares: "A conception of the State which makes the young generations belong entirely to it without any exception from the tenderest years up to adult life cannot be reconciled by a Catholic with Catholic doctrine, nor can it be reconciled with the natural right of the family" (Encyclical Concerning Catholic Action in Italy).

Although the tendency to establish the omnipotence of the State is not carried to such extremes in other countries of Europe and in America, it is nevertheless present virtually everywhere. The idea that the child belongs to the State at least to educate, is quite prevalent even in our country. The State is furthermore said to possess the right to demand of every citizen blind obedience even as against the dictates of the moral law and conscience.

This tendency seems exemplified in a recent decision affirmed by the highest court of the land, refusing citizenship to an applicant because of his unwillingness to subscribe unconditionally to an oath of allegiance demanding that he take up arms at the command of the Government, as against his reservation that he be permitted to decide such call to arms justified in accordance with the dictates of conscience.

(To be concluded.)

### Pennsylvania Branch Convention a Vivaly Active Gathering

Unquestionably the call addressed by Leo XIII to the world in 1891 to heal the wounds of society, was responsible in part for the establishment of the State Federations, at present members of our organization. Consequently the Pennsylvania group, like others, alert four decades ago to the wishes of the Holy See, today stands prepared to receive "Quadragesimo anno" and to follow the call repeated therein by Leo's reigning successor. Thus the delegates attending 38. General Convention of Pennsylvania C. V., held at Wilkes-Barre July 12 to 14, while celebrating with the clergy and members of St. Nicholas congregation the diamond jubilee of the founding of the parish, were well prepared for the exhortation by the Bishop of Scranton, the Rt. Rev. Thos. C. O'Reilly, delivered at the solemn high mass on the 12th, to continue in and develop Catholic Action; and for the message delivered to them at the evening mass meeting by the Rev. H. J. Steinhagen, Philadelphia, speaking on Catholic Action in the Parish, and Mr. F. P. Kenkel, Director of the



Central Bureau, treating of the persistent and decreased endeavors of the pioneers of the C. V. and their successors to promote Catholic activity among laity, co-operating with the clergy under the hierarchy, and leading up to the duties imposed by the Papal Encyclical on the Reconstruction of Society.

That this attitude of the delegates to the convention and the membership they represent, is supported by endeavor, borne out by the reports of District and local organizations, always a feature of the Pennsylvania Branch conventions. Devotion to ideals and the practice of "Kleinart" are substantiated by objective, condensed statements presented by representatives of branches in Allegheny County; in the Lehigh Valley; in Philadelphia; in Wilkes-Barre itself, and in other centers. Supported too by contentions and admonitions contained in the Message of the President, Mr. John Eibeck, dealing with: Our Members; District and County Federations; Celebrations of St. Ignace Day; C. V. and C. B.; Foundation Fund and Armond Jubilee Fund; Committee on Legislation; Catholic Women's Union; Travellers' Aid, and the bi-monthly Bulletin of the Branch. And illustrated by the resolutions affirmed by the convention, grouped under these heads: Our Holy Father; Catholic Action; Our Junior Members; Education for Leadership; The Christian Family; Evils of unemployment; The Coal Situation.

The sermon, delivered during the solemn High Mass on the 12th by the Rev. Martin Schmitt S. S. J.; an address on the Lay Retreat Movement, by Rev. A. G. Mihm, held during a business meeting on the 13th; another by Mr. Frank Ehrlicher, on the Catholic Press, delivered on the 14th; addresses by Rev. C. Moosmann, Munhall, and others, in account of the Central Bureau's endeavors rendered by the Director of this institution, as well as the instructive report of the Chairman of the Legislative Committee, Mr. John Mihm of Pittsburgh, found an attentive and sympathetic audience. This also holds true of the address on the Catholic Press by Mr. F. Stifter, now the Recording Secretary of the C. V., and the more serious speeches delivered at the banquet held on the evening of the 13th. The Pennsylvania conventions breathe indeed the spirit characterizing the C. C. V. of A., which are noted for intelligent acceptance of instruction and suggestion and serious concentration on the tasks of the day.

Scranton was selected to harbor the 1933 convention. Fourteen delegates were chosen to represent the organization at the C. V. convention. The election of officers resulted in the choice of the following: Messrs. John Eibeck, President; George C. Ginther, Pottsville, and Edw. Wollmer, Wilkes-Barre, Vice Presidents; George D. Fichter, Secretary; John Wiesler, Jr., Philadelphia, Corr. and Finance Secy.; Hy. A. Becker, Bethlehem, Treasurer. Appointed to membership in the Executive Committee: Messrs. Frank Stifter, Carnegie; Frank Ehrlicher, Allentown; Wm. A. Margraff, Philadelphia; Wm. A. Timm, St. Mary's; and John Malthaner, Erie.

Besides the recorded facts and the circumstances that the delegates had registered, several developments are worthy of notice: Interest in the young men's movement was evident and expressed itself in part in a special resolution; committee soliciting subscriptions for *Central Blatt*, reported a gain of 7 subscribers; and a standing committee was called into existence to foster the growth and activity of District and County Leagues, and to organize new leagues. All of which indicates the serious will to labor in the spirit of the C. C. V. of A.

The general spirit of the convention was one of optimism, engendered to a degree by the welcome extended to the delegates by Rt. Rev. Msgr. Goeckel, and the Rev. Fathers M. F. Vetter and Philip P. Leder, assistant Pastors of St. Nicholas Parish, which, on this occasion, celebrated the Diamond Jubilee of its founding. Moreover, the Committee on arrangements had effected a program which left

nothing to be wished for. To the interesting history of the parish we shall refer at some future time. Let us anticipate, however, by stating that St. Nicholas Parish, founded in 1856, has had so far but two pastors, the late Rt. Rev. Peter C. Nagel, and the Rt. Rev. Msgr. Charles J. Goeckel, a native of Wilkes-Barre, one of twenty-four priests given to the Church by this notable parish.

### Ohio Union Convention Held Under Favorable Auspices

Numerous instructive and inspiring features marked the convention of the Cath. Union of Ohio, held at Carey, July 12-14, apart from the elevating influence exerted by the pilgrimage character of the convention, assembled as it was at the shrine of Our Lady of the Consolation, and participating as the delegates did in services peculiar to the shrine. Effective encouragement was offered them by the presence of the newly consecrated Bishop of Toledo, the Rt. Rev. Karl J. Alter, who at the High Mass on the 12th commended the endeavors of the Central Verein and then treated more generally on religion and social reform. His Lordship also addressed the delegates at the luncheon following the mass, while an illustrated lecture on the North American Martyrs and the pilgrimages to their shrines at Midland, Ont., and Auriesville, N. Y., by the Rev. Augustine Hackert, S. J., offering instruction and inspiration at a later hour in the afternoon. The banquet in the evening of the same day was followed by the mass meeting, presided over by the Spiritual Director of the Union, Rev. J. J. Vogel, Toledo.

Rev. Paul Vollrath, O. M. C., pastor at Carey; Mr. Andrew A. Meyer, President of the Union; Messrs. G. B. Doerger and Hermann Fox, officers, and Mrs. Eliz. Karp, President of the Women's Union, having delivered brief addresses, the Rev. Dr. J. L. Sassen, Toledo, treated of the Encyclicals "Rerum Novarum" and "Quadragesimo Anno" in a scholarly lecture. He was followed by the Assoc. Director of the Central Bureau, Mr. A. F. Brockland, who spoke on Some Aspects of Catholic Action. Another occasion at which the men and women delegates jointly heard addresses was the evening dinner on the 13th, at which Rev. Bede Hess, O. M. C., Seaside Park, N. J., chairman the Executive Board of the Third Order of St. Francis, spoke on The Ancient Church in the Modern World, and Mr. Brockland sketched the activities of the Central Bureau.

Among the reports presented at the business sessions were those of the Executive Board and of the Committee on Legislation. Both groups had been active, the latter having successfully devoted serious attention to the adoption of a Credit Union Enabling Act, besides concerning themselves with other bills.

An address by Rev. Aug. Hackert, S. J., Cleveland, on the motto announced by the Holy Father: "Prayer, Action and Sacrifice," directed attention to the need of concerted prayer, self denial and activity in the interest of the Papal program of Catholic Action, and in particular for the actualization of the instructions contained in "Quadragesimo Anno". The resolutions, drafted under the chairmanship of Rev. Fr. Vogel, treat of: Our Holy Father; Centenaries (of the Council of Ephesus, St. Anthony and St. Elizabeth); Condition of Agriculture; Labor; Women in Industry; Thrift; Study Clubs; Daily Press; Education; Dr. Ryan. The election of the Board of Directors resulted in the choice of the following: Rev. John J. Vogel, Toledo;



Ernest J. Hess, Chillicothe; Jos. M. Kaelin, Columbus; Fred Kayser, Toledo; Leo P. Lyden, Youngstown; Andrew A. Meyer, Cleveland; Ray J. Nunninger, Akron; Anton Pfromm, Akron; Clarence A. Schnieders, Cincinnati, and Frank X. Wurdack, Columbus. Out of these the officers were elected: Mr. Meyer, President; Messrs. Pfromm and Kayser, Vice-Presidents; Mr. Schnieders, Secretary, and Mr. Kaelin, Treasurer.

The attendance of some 20 priests, part of the time, served to encourage the delegates, while the pilgrimage character of the convention underscored the religious basis and intent of our movement.

### An Impressive State Branch Convention

To declare that the Hallettsville convention of the Texas State Branch of the C. V., the N. C. W. U. and the Insurance Society, held July 28 to 30, was as impressive as former gatherings, or more impressive than others, would be misleading. It was indeed unique in many respects, even for Texans. And for an outsider yet more so. Certain peculiarities of program and custom, and certain evidences of spontaneous co-operation, were a welcome surprise. Thus, while the mass meeting is, at most State Branch Conventions, a feature of the opening day, in Texas it constitutes, in the order of time, the central feature, always taking place on the second day. One of the results is that attendance on the part of delegates and visitors maintains practically the same average over the three days of the gatherings. Another, that considerable work is done in advance of the mass meeting, so that it comes as a respite from effort to the bulk of the delegates. In the instance of the Hallettsville convention this particular meeting proved such an attraction that not only did a vast concourse of people assemble at the place of meeting, but the business places in the town, whether conducted by Protestants or Catholics, closed their doors from 2 until 5 o'clock in the afternoon, enabling the participation of practically all of the population in the event, or at least in the quiet picnic taking place in the shady grove in which the convention was held.

Other phases, distinctive of the Hallettsville gathering, and quite generally of the Texas meetings, are the attendance of men and women who cover vast distances, up to 400 miles and more, in order to be present; the large number of priests present—this occasion was attended by Archbishop Drossaerts and sixty priests; the surprising alertness and ability to speak on the floor of a remarkably large percentage of the delegates, and the lively character of debates and arguments, in which so many engage when critical issues are discussed. Another trait of our Texan members is the amazing ease with which so large a number can present their views in both the English and the German languages. There seems to be no language problem in our State organization in Texas: officers and delegates use either or both tongues as occasion warrants. And, to mention another striking feature, banners with Bohemian and German inscriptions were carried in the parade leading to and from the church, Hallettsville having a large number of Bohemian parishioners.

The participants heard a German sermon on Catholic Action, delivered by the Rev. P. J. Schnetzer, San Antonio, at the solemn high mass on the 29th; an address by the Most Rev. A. J. Drossaerts, Archbishop of San Antonio; a German address on the Nature of Catholic Action at the mass meeting by the Rt. Rev. F. Hoeffiger, of Coire in

Switzerland; another in the same tongue, on Women Catholic Activity, by Mrs. E. Raba, San Antonio; and an English address by the representative of the Central Bureau, who treated of Some Phases of Catholic Action. Resolutions were presented partly in German, partly in English, having been thoroughly discussed by interested committees and sub-committees. Joint sessions of the men and women, meetings of the Insurance Branch—all provided a crowded program, the carrying out of which was made possible only by excellent arrangement and the good will and the positive interest of those present in the work in hand.

One exceptional achievement was the adoption of a new constitution which, besides arranging for the routine of the organizations, incorporates into one federation, the "Staatsverband" of Texas, the men's and women's sections and the Insurance Branch. While safeguarding the autonomy of each group as far as possible, the constitution makes of the a solidary whole. Another interesting development is the progress made by the Historical Committee which, under the chairmanship of Mr. Ben. Schwegmann, is engaged in gathering material on the history of the Catholic element of Germanic extraction, to be incorporated in a general history of the Church in Texas, under preparation by the Knights of Columbus. It is characteristic of the attitude of our members in Texas that the material obtained shall ultimately be deposited in the C. V. Library at the Central Bureau. The report of the Committee on Legislation noted several very creditable achievements. A Mission Aid Exhibit, prepared by the Women's Branch, evidenced the solidary interest of our Texas members in common endeavors.

The Rev. A. Mathis, pastor of the Hallettsville congregation, had happily unified the efforts of Catholics and non-Catholics, of parishioners of German and Bohemian blood, toward the successful consummation of the plans for the convention. The priests and laymen and women, imbued by the spirit characteristic of the best elements in the C. V., made of the "Katholikentag" and of the entire convention a gathering truly devoted to Catholic Action and radiating energy for and interest in its promotion.

### Indiana Branch Convention at Fort Wayne

The Indiana State Branch Convention, held August 23 in the Cath. Community Center, Fort Wayne, the opening day of the C. V. convention, was naturally overshadowed by the major gathering. On the other hand, the delegates had an opportunity of participating in the entire program of the national meeting.

Confining their transactions to essentials, the meeting decided to make the systematic gathering of wearing apparel for the Missions and the poor, in co-operation with the Central Bureau, part of the League's work for the year. All contributions are to be forwarded prepaid. A further decision was in support of In Memoriam Memberships in the C. V.; while at least one such membership may be expected to be established under the auspices of the State Branch, in honor of a former Spiritual Director, the local societies are to be urged to remember in this manner deceased pastors, Spiritual Directors and worthy lay leaders. Distribution of the *Sunday Visitor* is to be systematical conducted.

Evansville was selected to harbor the 1932 convention. With the exception of the Second Vice-President, Mr. Hassler, the elected officers were last year's incumbents. Mr. Hassler comes into office by selection in compliance with the custom of choosing the Second Vice-President from the convention city.

A dinner arranged for the Indiana delegation of men and women on the evening of the 25th proved a welcome relaxation and an aid to the promotion of solidarity.



### Convention Calendar

State League of California: Oakland, September 6-7.  
 New York Branch C. V. and N. C. W. U.: Elmira, September 5-7.  
 State League of Arkansas and C. W. U.: Altus, September 6-8.  
 New Jersey Branch C. V. and N. C. W. U.: Newark, September 27-28.  
 State Branch of Minnesota and N. C. W. U.: St. Paul, September 27-28.  
 Michigan Branch of the C. V.: Detroit, September 27.

### Resolutions of State Branch Conventions

The resolution on "The Coal Strike", adopted by the Wilkes-Barre Convention of the C. V. of Pennsylvania, deserves special consideration, voicing as it does the attitude of a group of our members who are in close touch with conditions in the bituminous coal fields and have excellent means of observing them at first hand. The convention declared:

"No major industry has suffered more in recent years as a result of economic maladjustment than the bituminous coal industry, and as a consequence the distress of those employed in it is most serious. We believe that the owners' and operatives' stubborn refusal to recognize the rights and welfare of the miners is to a large extent the cause of the calamity in which they find themselves.

"A union of more national scope should be recognized to adjust the entire industry from a broader national viewpoint rather than from the aspect of local fields and markets.

"We condemn most emphatically the employment of force in the subsequent acts of violence perpetrated in the Western Pennsylvania section, and warn the public that the situation there is fraught with most serious danger to domestic peace and security."

### Fraternalism on the C. V.

The attitude of one of the strongest Catholic fraternal organizations of the country toward our federation was expressed by the Supreme Vice-President of the Knights of St. George in the July issue of the monthly published by that organization:

"Our Order has at all times taken an active part in Catholic laywork, and since its very inception it has been a support and champion of Catholic Action. Our C. V., and especially the Pennsylvania Branch, has in our Order a true friend of the common cause, who has never failed to support these movements morally and financially."

The same communication expresses the hope that branches of the Knights of St. George throughout Pennsylvania would be represented by delegates at Wilkes-Barre, where this year's convention of the C. V. of Pa. was held.

Announcing to the members of the Western Catholic Union this year's convention of our organization, that fraternal's monthly *Record* declares:

"The Western Catholic Union has always been a staunch supporter of the Catholic Central Society, because its every effort is based on mature thought and careful study. Its every action is founded in orthodox Catholicity and on sound and solid principles."

The Union's President, Mr. F. Wm. Heckenroth, Jr., attended the Ft. Wayne convention and participated in the deliberations of the Resolutions Committee.

### Why Not Sing Hymns?

Now that the fall is here and the officers of societies affiliated with the C. V. are arranging their program of activities to be engaged in for fall and the coming winter, let us suggest once more the introduction of the singing of a hymn or two at all meetings. The singing of hymns has throughout the history of the people of our blood been characteristic of them. Tacitus reports them as going into battle singing; after their conversion to Christianity they continued the singing of hymns, and the German crusaders are reported as given to praising God with uplifted voices. One chronicler of that time records the entry of the crusaders from Germany into the territory of a neighboring non-Germanic nation in this fashion: "We have reached a land where no hymns are sung." Another chronicler of mediaeval days, describing the everyday life of the people of Germany, declares, the peasants sing joyously while at their work, plowing, harrowing, etc.

With such traditions, it behooves us to foster the singing of our noble old hymns, of which there are so many, and not a few of which have been translated into English by priests such as the present Bishop of Peoria, Rt. Rev. J. H. Schlarman, the late Msgr. F. G. Holweck, and before all by the priest-poet, Rev. John Rothensteiner, of St. Louis.

In this connection we would wish to refer to an article, published in the N. Y. *Evening Post* some twenty years ago, when that daily was one of the best edited newspapers of our country. Woodrow Wilson, at the time Governor of New Jersey, had on a certain occasion remonstrated against the use of silly hymns. He had specifically objected to "Beautiful Isle of Somewhere", sung in his presence, declaring its language mushy and the sentiment vapid. Referring to the opinion expressed by the man who was ultimately to play so important a role in the history of our country, the N. Y. journal remarked editorially:

"In this matter the moderns cannot boast of any advance. With so few even tolerable hymns written in recent years, we had better stick to the voices that carry to us from the Middle Ages. Fancy a worshipper of the fourteenth century asked to join in singing "Beautiful Isle of Somewhere," after having been accustomed to hear organ and choir roll out the majestic:

Veni, pater pauperum,  
 Veni, dator munerum,  
 Veni, lumen cordium."

Thus wrote the N. Y. *Evening Post* in 1911! Unfortunately, Catholics are hardly aware of the treasures of this kind, to which they have fallen heir. How noble a task, to cultivate the singing of hymns, and to perpetuate this custom, a part of our heritage, here in America.

### Minnesota's Mission Aid Record

We have repeatedly advised our readers of the efforts conducted by member societies of the Minnesota Branch in behalf of the Indian Missions, the clothing shipments, the raising of popcorn and beans by the children and juveniles, and



the forwarding of these products of their toil to missionaries. Recently Mr. Wm. A. Boerger, President of the State Branch and organizer of these endeavors in the present systematized form, writes the report for the 1930-31 season was now complete, adding:

"In all there were 98 boxes of used clothing; 567 lbs. of pop corn, 1 sack of shoes, and 88 lbs. of beans sent to the Missions. These shipments were made from 37 units in this state. . . . The largest consignment came from St. Joseph's and St. Margaret's Societies in Minneapolis, who sent 32 boxes of used clothing and 1 sack of shoes."

Minnesota's organized efforts at Mission Aid are supplemented by money contributions also, though these are not stressed as urgently as are the gifts in kind and payment of transportation costs. This aid is of great value to the mission Sisters and priests and the men, women and children under their care.

### Aid for Those Returned to the Fold!

The Jacobite Bishops and priests, whose reunion with the Catholic Church was hailed as an event of far-reaching importance, are badly in need of financial assistance. Writing to a benefactor in America, from whom he had received a gift through the C. B., the Rt. Rev. Mar Theophilos, O. I. C., Bishop of Tiruvalla, declares in this regard:

"It was on September 20, 1930, that His Excellency, Mar Ivanios, Archbishop of Bethany, and my humble self, had the supreme happiness of embracing the One, Holy, Catholic and Apostolic Church. Ever since that time it has been our constant endeavor to convert the Eyrrian Jacobites of Malabar, who number more than 300,000. And we are most happy to be able to say that Our Lord has blessed our efforts and has already brought into His fold about 1500 Schismatics, including 25 priests. But pecuniary difficulties of a grave nature are standing in our way. Many churches and cemeteries are required, and likewise money to maintain the priests and educate students for the Priesthood. Pamphlets and books must be distributed freely among the people. The economic crisis through which this land is passing at present has, on the other hand, made local support impossible. Allow me, then, dear Rev. Father, to thank you once more for the donation which has enabled the Central Bureau to help my infant diocese."

Some of our societies and District Leagues have adopted the laudable custom of taking up hat collections for Mission purposes at their meetings. Let other societies follow their example, remembering the needs of Mar Ivanios and Mar Theophilos, who have gladdened the heart of the Holy Father by their courageous act of submission to the Holy See.

### \* Linus G. Wey \*

The death on August 9th, at Albuquerque, N. M., of Mr. Linus G. Wey has removed from his sphere of activity not only an active Catholic journalist but also a devoted member of the C. V. and a one-time energetic promoter of the young men's movement in our organization. The obsequies took place at St. James Church, Lakewood, Cleveland, August 14. Long afflicted with asthma, Mr. Wey was obliged to live in Texas and later in New Mexico, the while he collaborated regularly with *The Catholic Universe Bulletin*, Cleveland, and a

chain of Catholic weeklies attached to this publication and controlled by the Catholic Press Union, Inc.

Mr. Wey's connection with the young men's movement in the C. V. indirectly led to his later prominent connection with the *Universe Bulletin*. In 1911 he was instrumental in beginning publication of *The Catholic Bulletin*, which for a number of years was issued twice a month as an official publication of the D. R. K. J. C. V., the Young Men's Catholic Central Verein of Cleveland, and later became the quasi-official organ of the Gonzaga Union, Junior Section of the C. V. While Mr. Wey had held various offices in the local organization referred to, he was made Secretary and ultimately Treasurer of the latter society. He promoted the Gonzaga Union from its inception at the Toledo convention of the C. V. in 1912, and after its actual founding at the Buffalo, 1913, convention, working both as a national officer and, as late as 1919, as President of its Ohio Branch. Throughout he advocated solidary affiliation of the young men with the C. V. and their gradual introduction into the senior body, of which, in his version, the Gonzaga Union was the junior section in fact as well as in name. In 1914 he wrote in the *Bulletin*:

"The two years of agitation and organization of the young men's section of the Central Verein have been highly successful and the outlook for the realization of our ideal is bright; it will be the reward of all who encourage and aid the movement of organizing and uniting the young men's societies under the banner of the Central Verein."

Mr. Wey was an ardent advocate of the lay retreat movement, fostered from its infancy in this country by the C. V., and was one of two participants in the first lay men's retreat at Parma. He was also a promoter of Student Clubs, and at one time Treasurer of the Cath. Press Association. His *Bulletin* was consolidated in 1928 with the *Catholic Universe*, of Cleveland, the editorial staff of former remaining in charge.

The condition of Mr. Wey's health handicapped his efforts, but did not dampen his journalistic zeal. His ailment, the war, and the development of his newspaper enterprise brought about less active participation in the endeavors of the C. V.; yet, as the Bureau staff knows, did not lessen the esteem in which he held our movement and especially the endeavors of our institution.

### Beneficiary of a Legacy

On the suggestion of an attorney, a constant friend of the Bureau, the late Rev. Charles Strumpfen, of the diocese of Belleville, recently deceased, set aside a bequest for the Central Bureau in his last will and testament. On July 25 we received \$102.65 as intended for the Bureau from Rev. J. A. Dubbert, pastor of St. Augustine's Parish, St. Louis, to whom the legacy had been bequeathed for our institution. The amount has been placed by us in the Endowment Fund.

A cablegram, addressed to Rt. Rev. Bishop Boyle, of Pittsburgh, stated the Holy Father had bestowed on the Knights of St. George attending the church services conducted on the recent occasion of the golden jubilee celebration of the organization his Apostolic Blessing.

A second message was received from Cardinal Sincere, Cardinal-Protector of the organization, on the same occasion conveying to the Supreme President, Mr. Joseph Reiman, his blessing for the Knights of St. George and his best wishes for the future of their society.



**Central-Blatt and Social Justice**

Öffentlich von der Central-Stelle des Central-Vereins.

Das Komitee für Katholische Aktion:

Joseph Matt, St. Paul, Minn., Vorsitzender; Willibald  
ner, New Ulm, Minn., Präs. d. C. V.; Rt. Rev. Msgr.  
Joseph Och, Columbus, O.; V. Rev. A. J. Muench, St.  
Incis, Wis.; Rev. A. Mayer, St. Louis, Mo.; Chas.  
rz, Butler, N. J.; Rev. Wm. J. Engelen, S. J., Kansas  
7, Mo.; H. B. Dielmann, San Antonio, Tex.; Nicholas  
tz, Brooklyn, N. Y.; Otto H. Kreuzberger, Evans-  
e, Ind.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.  
nfragen, Briefe, Geldsendungen usw., bestimmt für  
Central-Stelle oder das Central-Blatt, sind zu rich-  
an.

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

**Die sozial-caritative Thätigkeit  
der Schweizer Katholiken.****I.**

Auch in unseren Tagen ist leider die soziale Frage,  
die Frage, wie der Armuth und Noth unserer weiten  
Volksmassen, Arbeiter wie Bauern, wirksam ge-  
genüber zu werden soll, immer noch brennend. Ja, sollte  
nicht all das geniale Wirken der Ketteler, Vogelsang,  
Feigenwinter und Jung, der Decurtins und Beck,  
Lennig und P. Schwarz die Zustände um nichts  
verbessert haben? Vermuthlich hätte hiezu deren  
Wirken genügt, aber der furchtbare Völkerkrieg,  
die Revolution haben uns in neue Armuth  
gestürzt, ja, es sieht heute, wie fast jedermann aus  
der Nähe verfolgen konnte, noch schlimmer.  
Wenn auch die Löhne der Arbeiter (im enge-  
ren Sinne) höher geworden, ist dafür der Geldwerth  
sehr geringer und die Arbeitslosigkeit in Deutsch-  
land, Oesterreich und anderen Ländern viel ärger  
als zu Ketteler's Zeiten (von Russland ganz zu  
schweigen, das durch eine Hand voll Führer völliger  
Verwahrlosung und vollkommener Verblödung  
verantwortet worden ist). Die innere Zerrüttung  
durch Unzufriedenheit der Besitzlosen und wenig Be-  
wundernden hat noch gewaltig zugenommen, während  
andererseits das brutale neuheidnische Wesen  
der Grosskapitalisten, vor allem der Neureichen mit  
ihrem sitten- und masslosen Luxus- und Vergnüg-  
ungsstauel noch ärger und ekelhafter ist als je  
vorher. Dies alles, weil die Verhetzung, hier durch  
die Freimaurer-Presse, dort durch eine Bolsche-  
wenk-Presse, noch wilder geworden und diese beiden  
Mächte der Finsternis den Kampf gegen die Kirche  
mit noch mächtigeren Mitteln als vor dem Weltkriege.  
Gerade die katholische Kirche wäre einzig und  
allein imstande, die verschiedenen Stände zu ver-  
einigen und zugleich auch Noth und Elend mittelst  
ihrer weltumspannenden, hochherzigen, caritativen  
Thätigkeit zu bannen. Die Lehre unserer katho-  
lischen Religion vermochte im tiefen Mittelalter  
den Armen und Bedrängten unendlichen Trost zu  
schenken. Sie hob die Armuth zu einem Ehrenstand,  
schuf den Zimmermann und Nährvater Christi,  
Joseph von Nazareth, dessen Weib Maria, die Mut-  
ter des Welterlösers, und Christus selber den Ar-  
men als Vorbilder vor Augen, als leuchtende  
Bilder der Einfachheit, Genügsamkeit und Zu-

friedenheit. Und in der Hierarchie unserer ka-  
tholischen Kirche sehen die Leute aus dem Volke  
Männer aus ihren Kreisen bis zu den höchsten  
Würden emporsteigen, noch in unseren Tagen einen  
Bauernsohn Sarto bis auf den päpstlichen Thron.

All dieser so wirkungsvolle Trost ward den  
Massen gerade durch die vornehmen Kreise, be-  
sonders durch die (liberalen) protestantischen Uni-  
versitätskreise und eine freimaurerische Presse  
in brutaler und für sie selber verderblichen Weise  
geraubt. Wenn in Russland diese Kreise bereits  
ihren Lohn empfangen,—die Verführer von den  
Verführten!—so ist das im Grossen und Ganzen nur  
ein Vernichtungskampf der Katholikenfeinde unter  
sich selber, und begründetes Mitleid könnte man  
eigentlich nur mit den Frauen und Kindern und den  
vielleicht 30% wahrhaft gottesfürchtigen Christen  
haben. Das deutsche wie österreichische und  
schweizerische kirchenfeindliche Gelehrtenthum  
dürfte wohl ebenso noch an die Reihe kommen,  
soweit es nicht bereits wie in Oesterreich die Strafe  
der Verarmung durch die Inflation sich zugezogen  
hat. Es ist heute viel schwerer als zu Ketteler's  
Zeiten, die ahnungslos von meist liberal-soziali-  
stischen Politikern—insofern man solche Gerber  
Kleon-Figuren "Politiker" schelten darf—und eben-  
solchen "Journalisten"—wenn man diesen Ehrentitel  
für liberale Schmuser und Schmierfinken ver-  
wenden darf—Tag für Tag neuverführten und ver-  
hetzten, am Gängelband herumgezeirrten Volks-  
massen von ihrem Irrwahn zu befreien, von ihren  
modernen Sklavenhaltern und Henkern zu erlösen.

Ich will nun zu schildern versuchen, wie man in  
unserem Vaterland, der Schweiz, vor und nach dem  
Kriege, an die Lösung der sozialen Frage heran-  
getreten ist und dabei besonders auf das wichtigste,  
das caritative Wirken hinweisen.

Im Schweizerlande, zumal in der deutschen  
Schweiz, ist dieses Wirken nicht zu trennen von  
der Person eines heiligmässigen Ordensmannes,  
eines "katholischen Pestalozzi", oder sagen wir weit  
besser, eines schweizerischen Vinzenz von Paul, des  
ganz nahe der österreichischen Grenze gebürtigen  
Kapuziners P. Theodosius Florentini, oder wie man  
auch schreibt Florintöni, aus Münster im Kanton  
Graubünden. Er ist der Gründer der Kreuz-  
schwestern in Ingenbohl und Menzingen. Seine  
Gründung in Ingenbohl, eine halbe Stunde vom  
berühmten Kurort Brunnen am Vierwaldstättersee,  
zählte im Jahre 1928 schon 7298 Schwestern, welche  
in 940 Anstalten und 1591 Wirkungskreisen thätig  
sind, meist im Dienste der Kranken, Armen und  
Waisen. Die Zahl der von diesen Schwestern ver-  
pflegten Personen belief sich im Jahre 1920 auf  
312,200 Personen, darunter Blinde, Geistesschwache,  
Unmündige, elternlose und arme Menschen. Alles  
geschieht hier sozusagen um Gotteslohn. Spitäler  
von europäischem Rufe, so das Theodosianum von  
Zürich (wo auch ein Kind der Kaiserin und Kö-  
nigin Zita in Behandlung war) und Viktoria in  
Bern, dann die Kantonsspitäler von Altorf, St.  
Gallen, Sarnen, St. Klara in Basel, das Kreuzspital  
in Chur u. a. werden von ihnen betreut.



Die zweite grosse Gründung des P. Theodosius, die Kongregation der "Lehrschwestern vom hl. Kreuz" in Menzingen, hat, abgesehen vom Mutterhaus Menzingen bei Zug, Filialen in Zug, Rorschach, Lugano, Bellinzona; dann die soziale Frauenschule in Luzern, die Kinderbewahranstalt in Baden, die Erziehungsanstalt für geistesschwache Kinder in Neu St. Johann im Toggenburgischen. Schon zu Ende des letzten Jahrhunderts wurden von diesen Schwestern etwa 15,000 Kinder in 250 Volksschulen der deutschen Schweiz unterrichtet und durchschnittlich 5000 Pfleglinge in 45 Armen-, Waisen- und Krankenhäusern betreut.

Neben den Kreuzschwestern wirkt u. a. die Olivetaner Kongregation vom Orden des hl. Benedikt in Heiligkreuz am Zugersee sehr segensreich; sie unterhält etwa 15 Armen-, Kranken-, Kinder- und Studentenheime, u. a. ein Krankenhaus in Davos. Das Institut St. Joseph in Ilanz, der ersten Stadt am Rhein, hat Zweigniederlassungen in Chur, Davos, Truns, Zürich, Freiburg. Das Institut Baldegg hat Filialen in Bourgillon, dem hervorragendsten Wallfahrtsort bei Freiburg, und in Hertenstein, wo auch das habsburgische Kaiserpaar Karl und Zita während seines Aufenthaltes im nahen Schlosshotel Hertenstein öfters auf Besuch war.

Der unvergessliche Subregens des Priesterseminars Luzern, Wilhelm Meyer sel., gründete im Jahre 1909 "die schweizerische Gesellschaft für Kranken- und Wöchnerinnenpflege", die unter dem Namen "St. Anna-Verein" solche Schwestern in Dienst nimmt, die auch in armen Familien Kranke, Wöchnerinnen und kleine Kinder zu pflegen willens waren. Im Jahre 1925 gab es schon 260 St. Anna-Schwestern, die sich selbst in protestantischen Familien immer grösserer Beliebtheit erfreuen. Sie waren damals bereits in 11 Krankenhäusern und 46 Stationen thätig. Ihr Mutterhaus ist das in prachtvoller Lage über dem See sich erhebende Sanatorium St. Anna in Luzern.

Die genannten Kranken- und Lehrschwestern sind, um mit Regens Meyer sel. zu sprechen, das stehende Heer der christlichen Caritas. Es sind im ganzen über 5570 barmherzige Schwestern, die sich dem Dienste der christlichen Caritas in der deutschen Schweiz weihen, denen über 1750 Schwestern im Lehrfach zur Seite stehen. (Schreiber dieser Zeilen selbst und seine Geschwister gingen bei solchen Schwestern des P. Theodosius in die Volksschule und wir bewahren ihnen das denkbar beste Andenken). Von jenen schweizerischen Mutterhäusern wirken ausserdem über 7100 Schwestern im Ausland.

Ein ebenfalls sorgenvoll wirkender freier, katholischer Pflegerinnenverein nennt sich Angelineinnen-Verein und ist wie die St. Annaschwestern Mitglied des katholischen Caritas-Verbandes. Von Frankreich her breiteten sich in den 40er Jahren die vom gefeierten, heiligmässigen Gelehrten, Literaturhistoriker und Dichter Frederic Ozanam gegründeten Vinzenzvereine besonders in der französischen Schweiz aus. In Genf 1847, in Freiburg 1852. Im Jahre 1904, dem Gründungsjahr des schweiz. kath.

Volksbundes und des Centralverbandes der christlichen Arbeiterorganisation, gab es bereits 70 Vinzenz-Konferenzen, mit mehr als 2000 Mitgliedern, darunter aus ersten akademischen Kreisen. Anno 1925 waren es schon 93 Konferenzen mit 1918 aktive Mitgliedern und 1056 Ehrenmitgliedern. Von ihnen wurden wöchentlich etwa 1800 arme Familien besucht; die Ausgaben für diese beliefen sich auf 130,000 Francs. Der Oberverwaltungs-rath des Vinzenzvereines hat seinen Sitz in Freiburg. Präsident der akademischen Vinzenzkonferenz an der dortigen Universität war durch viele Jahre der hochverdiente Historiker Universitätsprofessor Dr. Gustav Schnürer. Ausser in Freiburg gibt es auch in Zürich eine akademische Vinzenzkonferenz. Zahlreicher als die Vinzenzkonferenzen sind auf Frauen-seite die Elisabeth-Vereine, welche besonders der ortsanwesenden Armen beistehen. Es bestehen ca. 120 solcher Vereine mit über 2000 Mitgliedern.

Die Gesamtzahl der katholischen Armenanstalten in der Schweiz beläuft sich auf 165, die zum Theil mit Waisenhäusern verbunden sind.

Das vom Kapuzinerpater Cyprian Fröhlich 1888 gegründete Seraphische Liebeswerk, das auch in Wien, Linz und anderen Orten Oesterreichs segensreich wirkt, hat sich in der Schweiz rasch verbreitet. Pfarrektor Josef Eberle (gest. 1905) gründete im Jahre 1891 den ersten Verein in St. Gallen. Darauf nahmen sich die beiden Kapuziner-Patres Seitz und Köppli mit Hilfe des III. Ordens der Sache an. Heute hat das Seraphische Liebeswerk wohl in allen Stätten der Schweiz Wurzel gefasst und leistet Grosses zur Linderung des Kinderelends.

Die Abtheilung Luzern beispielsweise versorgte im Jahre 1904 im ganzen 104 Kinder und brachte die Summe von mehr als 42,000 Fcs. hiefür auf. Die Abtheilung in dem Gebirgskanton Graubünden ermöglichte im Jahre 1928 141 armen, meist verwahrlosten und verlassenen Kindern die Segnungen einer guten, echtkatholischen Erziehung, und vertrat auf 526 Schützlingen Vater- und Mutterstelle! An der Spitze dieser so rührigen Graubündner-Gruppe stand der Hofkaplan des Bischofs von Chur H. H. Canonikus Dr. Joh. Ruoss. Ihm zur Seite arbeitete mit mütterlichem Eifer Frau Nat. Rath Dr. Elisabeth Schmid und andere fromme Damen. Die Ausgabe des Seraphischen Liebeswerkes Graubünden allein betrug 1928: 260,991 Fcs. und es blieb noch ein Ueberschuss von über 19,000 Fcs. Canonikus Dr. Ruoss hat während des grossen Krieges an unzähligen armen und kranken Oesterreichern und Deutschen Werke der Barmherzigkeit geübt. Ich möchte als persönlicher Freund des heute greisen Herrn Canonikus länger bei dieser hochherzigen Priestergestalt verweilen. Während der Kriegsjahre und der Zeit der Inflation munterte er die Schweizer Katholiken zur Wohlthätigkeit gegenüber den Glaubensbrüdern und Priesterkollegen in den Nachbarländern auf. So lesen wir in seinem Aufruf vom Jahre 1920:

"Von innigem Mitleid und aufrichtiger Theilnahme erfüllt, erlaubt sich der Unterzeichnete für die bestehende ausserordentliche Noth von hunderten



tausenden theurer geistlicher Mitbrüder in allen Ländern, wo die Schrecken des Krieges so sichtbar trübe und schmerzliche Verhältnisse geschaffen haben, einen Hilferuf zu erlassen.

Die bald zwanzigjährige, unter der Protektion des hochwürdigsten Bischofes von Chur getragene und Obsorge für das internationale Priester-Asyl St. Johannes-Stift in Zizers bei Chur (Zizers, ehemals Pfarrer Künzle's, dessen segensvolles Wirken als Wunderdoktor weit über die Grenzen der Schweiz hinausreicht und an die berühmtesten Wunddoktoren des 18. Jahrhunderts Joh. Gassner und Franz Anton Messmer erinnert. Tausende durchgeheilt), das sich des Segens des Heiligen Vaters Benedikt XV. und der Empfehlung aller schweizerischen Bischöfe erfreut, dürfte ihn für die Initiation dieser Hilfsaktion legitimieren, wie sie ihn auch mit seinen hunderteiligen Verbindungen mit den Priestern aus nah und fern mit der bitteren Noth einer sehr grossen Zahl leidender geistlicher Mitbrüder vertraut gemacht hat.

Die Gaben, welche uns die freigebige Opferwilligkeit edler Gönner und Wohlthäter zuführen wird, werden zunächst verwendet, um erholungsbedürftigen Priestern eine standesgemässe Pflege zu verschaffen und sie mit Kleidern zu versehen; sodann Freiplätze zu stiften, um invalid gewordenen Priestern im Weinberge des Herrn einen Dauerhalt im St. Johannes-Stift oder an einem anderen passenden Orte zu ermöglichen.

Welch ein reicher Segen wird sich durch dieses edle Werk der christlichen Caritas ergiessen in Städte und Länder, in denen durch diese edlen Seelenhirten, geistig und körperlich erkrankt und neu gestärkt, wieder ihren pastorellen Pflichten obliegen können."

Das Johannes-Stift ist aus dem wunderbaren ehemaligen Schlosse der Grafen von Salis-Zizers, von dem Hofkaplan Ruoss in das heutige prächtige Heim für erholungsbedürftige und Hospizbetagte Priester umgewandelt. Es konnte am 1. September 1927 das 25jährige Jubiläum seines Bestandes feiern. Die "Schweizerische Kirchenzeitung" in Luzern nennt es ein "Juwel der schweizerischen Caritas". Ueber 2000 Priestern hat es in diesen 25 Jahren Ruhe, Erholung, Hilfe und Lebenskräfte für neue pastorelle Arbeit verschafft. Die kranken und greisen Priester, die durch viele Jahre im Feuer gestanden, Veteranen aus der Armee, konnten hier von den im Kampfe geholten wieder genesen und in der gesunden Bergluft, im Angesichte des jungen Rheinstroms wieder neue Lebenskraft und Thatenlust schöpfen. Viele erhielten völlig unter der ausgezeichneten Pflege und Obhut der geschulten Krankenbrüder (Barmherzigen Brüder) aus der bayrischen Provinz. Auch einzelne katholische Laien konnten gegen ein bescheidenes Entgelt und Logisgeld Aufnahme finden. Die Kost ist vortrefflich. Das Heim verfügt über 50 Fremdenzimmer, 4 Kapellen mit 9 Altären, 2 Lesehallen, zahllosen in- und ausländischen Zeitungen und Schriften, 2 Bibliotheken, Billard- und Musikzimmer, Luft- und Sonnenbädern, grossem Park mit

Terrassen, Pavillions und Springbrunnen. Der Pensionspreis von 6½ Fcs. ist unter solchen Umständen sicher bescheiden, wenigstens wüsste ich in der Schweiz kein ebenso luxuriöses Hotel zu solchen Preisen, und dann fehlen hier die für katholische Gebildete passenden Bibliotheken und Zeitungen.

DR. JUR. JOH. FURGER,  
Kalksburg b. Wien.

### Aus Central-Verein und Central-Stelle.

Nicht bloss die einzelnen Menschen brauchen Gott, um miteinander zu ihrem und zum Vortheil der Gesellschaft zu verkehren, sondern die Gesellschaft selber, die durch und durch krank ist, muss zu Gott, dem wahren Arzte, zur Quelle des Lebens und der Gesundheit, zurückkehren. Mit dem Abfall von Gott hat die Todeskrankheit der Gesellschaft begonnen.

A. M. Weiss, O. P. (1904).

#### Jahresbotschaft des Präsidenten des C. V.

*Behandelt u. a. Jungmänner-Bewegung und wirft Blick in die Zukunft.*

Die vom Präsidenten des C. V., Hrn. Willibald Eibner, der 76. Generalversammlung unterbreitete Jahresbotschaft verdient vor allem, von den Staatsverbandspräsidenten den angeschlossenen Vereinen wenigstens auszugsweise übermittelt zu werden. Der Bericht wirft an erster Stelle einen Rückblick auf die Geschichte unserer Bewegung und schildert sodann die gegenwärtige Lage, worauf er den Aufgaben der Gegenwart und Zukunft Aufmerksamkeit widmet. Einer der der Konvention unterbreiteten Vorschläge bezieht sich auf eine eventuell zu veranstaltende Pilgerfahrt zum Eucharistischen Kongress in Dublin, an die sich ein Besuch des europäischen Kontinents anschliessen dürfte.

Den beachtenswerthen Ausführungen Hrn. Eibners entnehmen wir zwei bedeutsame Abschnitte; sie befassen sich mit der Jungmänner-Bewegung und den Aufgaben der allernächsten Zeit. Die Botschaft erklärt in dieser Hinsicht:

"Es ist fürwahr ein trostreicher Anblick, wann wir die Söhne würdiger Mitglieder des Central-Vereins vergangener Tage dem Beispiel der Väter folgen, um das ehrwürdige Banner unseres Verbandes sich scharen und sich den Grundsätzen und Idealen hingeben sehen, die dem Central-Verein drei Vierteljahrhunderte Leitstern gewesen sind.

"Aber es wäre eitle Selbsttäuschung, wollten wir die Thatsache ignorieren oder in Abrede stellen, dass nur eine kleine Minderheit unserer katholischen jungen Männer eine Neigung bekundet, sich ideellen Aufgaben zu widmen, und von dem Geiste der Selbstverleugnung durchdrungen sind, der uns in so bemerkenswerther Weise entgegentritt in den Gründern des Central-Vereins und in denen, die in vergangenen Tagen sein Wirken bestimmten. In einem Rundschreiben hat neulich der Leiter der Central-Stelle mit Recht festgestellt: 'Leider ist heutzutage die katholische Jugend in weitgehendem Masse beeinflusst durch ihre Umwelt und steht den einer Lösung harrenden Problemen theilnahmslos gegenüber.' Diese Feststellung weist hin auf eine der wichtigsten Aufgaben, der wir uns mit hingebender Sorge widmen müssen, soll der Central-Verein und sein heilsames Wirken erhalten bleiben für die Zukunft.

"Voller Eifer bethätigen sich junge Männer,—leider, wie gesagt, viel zu wenige—in einer Reihe unserer Staatsverbände, entweder in eigenen Vereinen zusammengeschlossen oder den Männervereinen eingegliedert. Während es sich in einigen Staaten, z. B. Minnesota, vortrefflich



bewährt hat, Knaben unmittelbar nach der Entlassung aus der Schule den Mannervereinen als Mitglieder zuzuführen, befürwortet man in andern Staaten nachdrücklich eigene Vereine für junge Männer, und Pläne für die Schaffung eines Landesverbandes für diese wurden in letzter Zeit erörtert. Es dürfte nicht allzu schwierig sein, die verschiedenen Arbeitsmethoden—Eingliederung der Jungmännernwelt in die Mannervereine und die Organisation in Sondervereinen—mit einander in Einklang zu bringen. Ein wesentliches Erfordernis aber ist es, es den einzelnen Staatsverbänden zu überlassen, einen starken Bestand an jungen Mitgliedern aufzubauen mit den Mitteln wie sie die Verhältnisse und Bedürfnisse in den verschiedenen Staaten als gerathen erscheinen lassen. Sollte man dann schliesslich es für zweckmässig erachten, im Central-Verein einen eigenen Zweig für junge Männer einzurichten, dann wird dessen Thätigkeitsprogramm von hinreichender Anpassungsfähigkeit sein müssen, um auch die jungen Männer innerhalb der Männer-Vereine zu umfassen. Wie immer aber auch die Organisationsform sich gestalten wird,—die Hauptsache ist, dass die jungen Männer gewonnen werden als willige und begeisterte Mitarbeiter auf dem Gebiet der Katholischen Aktion, die von zielbewusstem Verlangen erfüllt sind, der katholischen Sache zu dienen nach den Wünschen und Weisungen, wie sie niedergelegt sind in den grossen Enzykliken unseres Hl. Vaters Papst Pius XI. und seiner Vorgänger."

Unsere wesentlichsten, durch die Noth der Zeit gebotenen Aufgaben behandelt der folgende Abschnitt:

"Wir stehen fürwahr an der Schwelle von Ereignissen, die entscheidend sein mögen für das Schicksal von Generationen. Niemand darf sich in solchen Zeiten der Mitarbeit entziehen, keiner, der Anspruch macht auf den Namen eines katholischen Mannes, darf neutral und unthätig bleiben. Wir Katholiken sind in der glücklichen Lage, dass wir in diesen stürmischen Zeiten der Leitung von Führern vertrauen können, die von Gott selber berufen wurden, die Menschheit aus dem Chaos zu wahrem Fortschritt und einem neuen Völkermorgen emporzuführen.

"Als vor vier Jahrzehnten die fortschreitende Auflösung der Gesellschaft die verhängnisvollen Ereignisse in Aussicht stellte, deren Zeuge wir geworden sind, richtete Papst Leo XIII. in seiner denkwürdigen Enzyklika Rerum Novarum und andern apostolischen Sendschreiben an die Regierungen und Völker die Mahnung, zurückzukehren zu den Lehren Christi, um schreckliches Unheil zu verhüten. Und unablässig setzten seine Nachfolger die Bemühungen fort, die Gesellschaft wieder christlich zu gestalten. Unser jetziger glorreich regierender Hl. Vater Papst Pius XI. hat bei der Gedächtnisfeier von 'Rerum Novarum' die sozialen Lehren seines grossen Vorgängers wiederholt, von neuem bestätigt und im Lichte der seitdem erfolgten Entwicklungen erweitert. Seine Enzyklika 'Quadragesimo Anno' bildet im Verein mit seinen andern Rundschreiben—über die christliche Erziehung, die christliche Ehe, die Katholische Aktion, u. s. w.—ein wahrhaftiges Compendium katholischer sozialer Lehre und Handelns. Uns obliegt es, unter der Leitung unserer Bischöfe unsern Theil beizutragen zur Verwirklichung seines Programms und so mitzuwirken an der Wiederherstellung der Gesellschaft. Gebet, Thaten, Opfer—das ist der vom Hl. Vater ausgegebene Wahlspruch bei der Gedächtnisfeier von 'Rerum Novarum' und der Verkündigung von 'Quadragesimo Anno', und als treuen Söhnen der Kirche geziemt es uns, unser Privat- und Vereinsleben im Einklang mit dem Motto des Hl. Vaters zu gestalten."

Heiligung der Zeit — unsere grosse, den vollen Einsatz der christlichen Persönlichkeit erfordernde Aufgabe! Um ihre Erfüllung flehen wir mit der Kirche am ersten Sonntag nach dem Feste der Erscheinung des Herrn: Nimm dich mit himmlischer Huld, Herr, der Bitten deines flehenden Volkes an, damit es sehe, was zu thun ist, und stark genug werde, das Erkannte in die That umzusetzen.

## Beschlüsse

der 76. General-Versammlung des C. V.,  
abgehalten zu Fort Wayne, Ind., vom 23. bis  
August, 1931.

### I. Stuhl Petri.

Die Gründer des Central-Vereins setzten als Zweck: Schutz, Förderung und Kräftigung der religiösen Interessen der Mitglieder wie auch der ihrem Verbund nichtangeschlossenen Glaubensbrüder. Somit ist es durch natürlich, dass unsere Vereinigung auf ihrer 76. General-Versammlung unwandelbare Liebe und Treue genoss dem Hl. Vater und ihre Hingabe an ihn, den Führer der grössten geistlichen Macht der Welt, erneuere und befestige.

Wir haben umso mehr Grund, diesen Empfindungen, die zugleich auch unserem unerschütterlichen Vertrauen auf den Hl. Vater Ausdruck zu verleihen, weil in diesen ernsten Tagen, da sogar die Grundfesten des Christenthums umgraben werden, da Grundsätze und unveräusserliche Rechte und Verpflichtungen, die nicht nur den geistlichen Untertanen des Papstes sondern der ganzen Menschheit auferlegt sind, angefochten, beiseitegesetzt und verworfen worden sind,—weil in diesen Tagen der Hl. Vater sich als wahrer, fähiger und muthiger Führer erwiesen hat,—weil der einzige Mann auf Erden, der muthig hervortrat und mit weithin schallender Stimme, über das Radio und in scharf umrissenen Ausdrücken Seiner Enzykliken, wesentlichen Grundsätze, nach denen der Mensch sein Leben regeln muss, bekannt gegeben hat.

Erziehung, unter Berücksichtigung der grundlegenden Eltern-Rechte und-Pflichten, die älter sind als der Staat und durch das Naturgesetz geschützt sind; Ehe, durch den Schöpfer für die Fortpflanzung und Wohlergehen des Menschengeschlechtes eingesetzt; Rechte und Pflichten des Arbeiters und die entsprechenden Rechte und Pflichten des Arbeitgebers; die Katholische Aktion in all ihren Erscheinungen, das bürgerliche Leben wie das Seelenleben des Einzelnen berührend,—das alles hat der Hl. Vater mit strahlender Klarheit beleuchtet und erklärt, so dass jeder Katholik und die Menschheit überhaupt ihre Pflichten zu erkennen vermögen.

Deshalb danken wir unserem Hl. Vater von ganzem Herzen für seine unmissverständliche Darlegung der wesentlichen Vorbedingungen für eine klarere Erkenntnis unserer Pflichten gegen Gott, als unseren Schöpfer und Erlöser, und unser Vaterland; und wir sind entschlossen, die an uns gerichteten Ermahnungen im Privatleben und im Gesellschaftsleben zu befolgen.

### II. Seligsprechung der Madame Seton.

Die Katholiken Amerikas und insbesondere die Mitglieder des Central Vereins begrüssen freudig den Seligsprechungsprozess der Madame Elizabeth Ann Seton.

Madame Seton (geb. 1774, gest. 1828), Konvertitin, geborene Amerikanerin, Jungfrau, Gattin, Mutter, Witwe und Ordensfrau. Gründerin einer der ersten Pfiarschulen unseres Landes, ist sie gleichfalls Stifterin der amerikanischen Sisters of Charity. Ihr ganzes Leben hindurch, und jedem ihrer Berufe zeichnete sie sich durch bemerkenswerthe Tugenden aus, so dass sie nicht nur eine Zierde der Kirche sondern auch allen amerikanischen Katholiken und amerikanischen Frauen im besondern als Vorbild zu dienen vermag.

Deshalb verleihen wir dem Wunsche Ausdruck, zu versichern den Hl. Vater unserer Gebete, Madame Seton möge, unter göttlicher Fügung, bald der Schar der ausgezeichneten Heiligen beigezählt werden, die den Kindern Gottes als Vorbilder und Schutzpatrone auf dem Wege der ewigen Glückseligkeit vorgestellt werden.

### III. Die christliche Familie.

Eine der heiligsten und grundlegendsten Einrichtungen des Christenthums ist die Familie. Die christliche Familie ist jene Einheit, die gemeinsam mit anderen christlichen Familien, die christliche Gesellschaft, den christlichen Staat und in gewissem Masse die Kirche Christi selbst bildet. Sie hat es unser Herr und Erlöser, Jesus Christus, gewollt.

Dieses Ideal verfolgend hat der Erlöser der Ehe ihr



nglichen Charakter zurückgegeben, indem er sie als durch den Tod auflösbar erklärte. Zudem hat er die Würde eines Sakramentes erhoben. Dieses Sakrament gewährt andererseits jenen, die den Ehebund schliessen, einen nothwendigen Gnaden, während der Dauer des Bandes ihren Pflichten in einer gottgefälligen Weise zu genügen. Dies ermöglicht es ihnen, die Gebote der gegenseitigen Liebe und Treue zu erfüllen. Die göttl. Gnade hilft es ihnen, ihre Kinder entsprechend den Grundsätzen des Christenthums zu erziehen; sie hilft ihnen, den Glauben zum mindesten die Grundlagen des Glaubens zu vermitteln und in deren Herzen kräftige christliche Wurzeln zu pflanzen, Aufgaben, die zu den wichtigsten Aufgaben, welche Eheleute beim Eintritt in den Ehestand zu erfüllen haben.

Während sich die Gnaden des Sakramentes in allen Fällen auf solche Weise auswirken sollten, müssen wir bedauern feststellen, dass eine derartige Pflichterfüllung seitens der Eltern und die entsprechende Unterwerfung der Kinder unter die Weisungen der Eltern eher zur Ausnahme geworden sind, während sie die Regel bilden sollten. Mit anderen Worten, wir bedauern, gestehen zu müssen, dass die Mehrheit unseres Volkes die richtige Auffassung sowohl der Natur als auch der Aufgaben der christlichen Familie eingebüsst hat, und zwar was Lehre und Erziehung angeht. Eltern vernachlässigen die heiligsten Pflichten gegenüber ihren Kindern, indem sie sich einbilden, sie könnten jenen vollständig, indem sie die Kinder zur Erfüllung ihrer Pflichten und Schulschwernern zur Verantwortung überantworten. Sie erkennen nicht, dass sie die beste Gelegenheit, die empfängliche Kindesseele für das ganze Leben günstig zu beeinflussen, unbenutzt vorübergehen lassen.

Wir beobachten wir auf allen Seiten ein fast vollständiges Zerreißen der Bande der Familie und den Zusammenbruch des Familienlebens. Der Geist der Zeit ist auf Befriedigung einer stetig stärker werdenden Lustsucht. Diese Sucht wird aufs äusserste ausgenutzt und ausgebeutet durch jene, die ein Geschäft daraus machen, Vergnügungen fraghafter Natur anzubieten. Gedessen wird die heranwachsende Generation durch falsche Anlockungen dem wohlthuenden Einflusse der christlichen Familie entrückt und der Aufsicht gewissenloser Eltern entzogen.

Alle, denen das Wohl der Jugend am Herzen liegt, müssen Abfall vom wahren Charakter der christlichen Familie, wie sie früher bestand, beklagen, erklären wir, als Mitglieder des Central-Vereins, fest entschlossen zu sein, die Wiederherstellung der christlichen Familie wirken zu wollen; und wir fordern alle Katholiken auf, ihren Einfluss dahin geltend zu machen, dass der Familie ihr ursprünglicher Charakter zurückerstattet werde, in Uebereinstimmung mit den vom Hl. Vater in seinen unlängst erschienenen Enzykliken über die christliche Ehe und die christliche Erziehung ausgesprochenen Grundsätzen.

#### IV. Katholische Aktion.

Dem Katholiken, wie immer seine Stellung und seine Verhältnisse beschaffen sein mögen, sollte die Bethheiligung an Katholischen Aktion von grösster Wichtigkeit sein, da sein religiöses Leben nicht minder als seine materielle Lage berührt.

Im Hl. Vater Pius XI liegt diese Thätigkeit so sehr am Herzen, dass er die Gläubigen bei jeder Gelegenheit auf die Bedeutung der Kath. Aktion hinweist, und die Freiwirkung der Ausübung in den mit Regierungen verschiedener Länder geschlossenen Konkordaten zu sichern bestrebt ist.

Bei der gegenwärtigen Tagung des C. V. hat der Hl. Vater wiederum die Ausübung der von uns verfolgten Thätigkeit der Kirche, in Uebereinstimmung mit seinen Lehren, empfohlen, und zwar gleichzeitig mit unserem Verbands gespendeten Segen. Zudem hat Seine Heiligkeit uns durchaus nicht im Zweifel belassen über seine Auffassung der Katholischen Aktion und deren Ausübung. In seiner unlängst über das Radio an alle Völker und Nationen gerichteten Ansprache wandte sich der Hl. Vater zu den Gläubigen mit den Worten: "Unser Herz ist euch

allen offen, den Gläubigen unserer Bischofsstadt und den Gläubigen der ganzen Welt, und ganz besonders euch aus der Laienwelt, die ihr mit Uns, mit Unseren ehrwürdigen Brüdern, den Bischöfen, und Unseren Priestern die Arbeiten des Apostolates theilt. Wie die ersten Gläubigen, Männer und Frauen, die der Apostel dafür belobt hat, seid ihr das Volk Gottes und die Schafe dieser Herde. Ihr seid ein auserwähltes Geschlecht, ein königliches Priesterthum, ein heiliger Stamm. Eure Milde werde kund allen Menschen, und was immer wahr, was immer keusch, was immer gerecht, was immer heilig, was immer lebenswürdig, was immer rühmlich, wo immer eine Tugend, wo immer ein Lob guter Zucht ist, darauf seid bedacht. Das thuet, damit Gott in Euch verherrlicht werde!"

In seiner Enzyklika über die Lage der Arbeiter erörtert Leo XIII die einschlägigen Grundsätze der Organisation, die nicht minder für alle anderen Unternehmungen der Kath. Aktion gelten. Er erklärt:

"In klarer Erkenntnis der Forderungen der Zeit beschäftigt sich eine Reihe katholischer Männer mit dem Studium der sozialen Frage, und sie verdienen das höchste Lob für die Hingebung, mit welcher sie die Mittel aufsuchen und erproben, durch welche die Besitzlosen nach und nach in eine bessere Lage versetzt werden können. Wir sehen sie des herrschenden Uebelstandes und der materiellen Stellung der Familien und der Einzelnen sich annehmen. Sie arbeiten dahin, dass in der gegenseitigen Verbindlichkeit zwischen Arbeitgebern und Arbeitnehmern Billigkeit und Gerechtigkeit zur Geltung komme. Sie suchen in anerkannter werthvoller Weise bei beiden Theilen das Gefühl der Pflicht und den Gehorsam gegen die Vorschriften des heiligen Evangeliums zu kräftigen; diese göttlichen Vorschriften sind es ja, welche der Genussucht und der Unmässigkeit mit Macht Grenzen ziehen und bei aller Ungleichheit der gesellschaftlichen Stände eine friedliche Wechselbeziehung zwischen denselben aufrechterhalten. Treffliche Männer vereinigen sich zu Versammlungen, um das Vorgehen zugunsten der Arbeiter zu berathen und die sich ergebenden schwierigen Fragen einer Lösung näher zu bringen. . . . Es braucht nicht gesagt zu werden, welchen Nutzen bisher schon diese vielfache und eifrige Thätigkeit geschaffen hat. Wir nähren im Hinblick darauf die besten Hoffnungen für die Zukunft, wenn anders diese Vereine sich an Zahl vermehren, und wenn sie weise organisiert werden."

Und auf die Gestalt, die solche Vereinigungen annehmen sollten, und die Methoden, die sie befolgen sollten, eingehend erklärt er:

"Umsicht und Weisheit sind hier anzuwenden zur Erhaltung der nothwendigen innern Einheit und Harmonie. Wenn also das Vereinsrecht ein Recht der Staatsbürger ist, wie es thatsächlich der Fall ist, so müssen auch jene Vereine ungehindert ihre Statuten und Einrichtungen dem Zwecke entsprechend gestalten dürfen. . . . Die Einrichtungen der gedachten Vereine hängen. . . . vom Volkscharakter, von den Erfahrungen, von der Art und Einträglichkeit der verschiedenen Arbeiten, endlich von manchen anderen Umständen ab, die in Erwägung zu ziehen sind." "Vor allem kommt es darauf an, bei Gründung und Leitung dieser Vereine ihren Zweck im Auge zu behalten und demselben die Statuten und alle Thätigkeit dienstbar zu machen; Zweck aber ist die Hebung und Förderung der leiblichen und geistigen Lage der Arbeiter. Das religiöse Element muss dem Verein zu einer Grundlage seiner Einrichtungen werden. Die Religiosität der Mitglieder soll das wichtigste Ziel sein, und darum muss der christliche Glaube die ganze Organisation durchdringen; andernfalls würde der Verein in Bälde sein ursprüngliches Gepräge einbüßen; er würde nicht viel besser sein als jene Bünde, die auf die Religion keine Rücksicht zu nehmen pflegen."

Wenngleich diese Ausführungen an erster Stelle die Organisation der Arbeiter betreffen, so sind sie im wesentlichen anwendbar auf jede Art katholischer Laienbethätigung. Sie weisen den Weg, den wir einhalten sollen.

In seiner Enzyklika über die christliche Erziehung erklärt Pius XI:

"Alles, was die Gläubigen in der Förderung und dem Schutz der katholischen Schule für ihre Kinder thun, ist ausgesprochen religiöse Thätigkeit und deshalb allererste



Aufgabe der 'Katholischen Aktion'. Daher sind alle jene Sonderorganisationen, die in den einzelnen Nationen mit grossem Eifer einem so notwendigen Werke obliegen, Unserem väterlichen Herzen besonders theuer und hohen Lobes würdig."

In der Enzyklika über die christliche Ehe, bei der Zusammenfassung der Pflichten aller Gläubigen mit Bezug auf die Ehe, wählt der Hl. Vater Ausdrücke, die nicht minder auf andere, im Leben entstehende Verhältnisse Anwendung finden. Es heisst da:

"Deshalb sollen sich die Christgläubigen auch in den heutigen Ehefragen vor Ueberspannung der Unabhängigkeit des eigenen Urtheils und vor der falschen Autonomie der menschlichen Vernunft hüten. Denn es passt ganz und gar nicht zu einem wahren Christen, seinem eigenen Urtheil so stolz zu vertrauen, dass er nur dem, was er selbst durch Einsicht in die innern Gründe erkannt hat, seine Zustimmung geben, die Kirche aber, die von Gott zur Unterweisung und Leitung aller Völker gesandt wurde, als rückständig und weltfremd ansehen oder auch nur dem zustimmen und sich unterordnen wollte, was sie durch die genannten feierlichen Entscheidungen befiehlt. Gerade als ob ihre andern Entscheidungen zunächst einmal als falsch angenommen werden könnten oder als ob sie nicht hinreichende Gewähr für ihre Wahrheit und Sittengemässheit böten. Es ist dagegen allen wahren Jüngern Christi, ob gebildeten oder ungebildeten, eigen, in allen Fragen des Glaubens und der Sitte sich von der heiligen Kirche Gottes leiten und führen zu lassen, durch ihren obersten Hirten, den Römischen Papst, der seinerseits von Jesus Christus unserem Herrn geleitet wird."

In diesen Worten, aus dem Munde des Hl. Vaters, besitzen wir die Richtlinien der Kath. Aktion und die zu deren Ausübung nöthigen Weisungen.

Die Kabeldepesche, die der Hl. Vater an uns zu richten geruhte, ferner seine wiederholt an die Laien gerichteten Ermahnungen, sich für die so beschriebene Kath. Aktion zu organisieren, sowie seine offenkundige Absicht, seine volle Autorität einzusetzen für die Erhaltung der Freiheit der Laien, sich in der Kath. Aktion zu betheiligen, ist ein klarer Beweis für deren Wichtigkeit, wie für die Nothwendigkeit und Pflicht der Laien, den Weisungen seiner Heiligkeit zu folgen und der Bewegung ihr volles Interesse entgegenzubringen.

Um jeder falschen Auffassung der Kath. Aktion vorzubeugen, lenken wir die Aufmerksamkeit auf die ausdrückliche Erklärung Papst Pius XI, Vereine, bestimmt, die Kath. Aktion zu befördern, müssen sich als solche der politischen Bethätigung enthalten und sich auf die Verfolgung erzieherischer, caritativer, sozialer, religiöser, und geistlicher Bestrebungen beschränken.

#### V. Absolutismus.

Die Mehrheit der Menschen, mögen sie sein wo sie wollen, verabscheuen und verwerfen die im Bolschewismus verkörperte Idee eines absoluten und allmächtigen Staates. Ebenso wird der monarchistische Absolutismus und die Allmacht des von einem Einzelnen regierten Staates verurtheilt. Andererseits schenkt man der weitverbreiteten Auffassung, der moderne Staat sei absolut unabhängig, absolut autonom, und nach seiner Idee, allgemein und ewig, wenig Beachtung. Daher wird der Staat als die einzige Quelle und die absolute Norm jeden Rechtes betrachtet.

Von solchen Voraussetzungen ausgehend, hat der Faschismus das Recht, die Organe der Katholischen Aktion in Italien zu unterdrücken, beansprucht, obgleich er dadurch grundlegende Rechte Einzelner, der Eltern und der Kirche verletzt. Er fordert für den Staat das ausschliessliche Recht, die Jugend zu unterrichten und zu leiten, jedem Rechte anderer zum Trotz. In Bezug darauf erklärt der Hl. Vater: "Eine Auffassung des Staates, die die jungen Generationen, ohne Ausnahme, von den Jahren zartester Kindheit an bis zum Mannesalter, als ausschliesslich dem Staate gehörend betrachtet, ist mit dem Naturrecht der Familie unvereinbar" (Enz. Ueber die Kath. Aktion in Italien).

Wenngleich die Neigung, die Staatsallmacht zu behaupten, in anderen Staaten Europas und jenen Amerikas nicht in so weitgehenden Masse gefördert wird, besteht sie nichtsdesto-

weniger fast überall. Die Idee, das Kind gehöre dem Staat, wenigstens insofern seine Erziehung in Betracht kommt, herrscht sogar in unsrem Lande vor. Ferner behauptet der Staat besitze das Recht, von jedem Bürger blinden Gehorsam zu fordern, und zwar auch für den Fall, dass seine Forderungen dem Sittengesteze und dem Gewissen widersprechen.

Diese Neigung wird anscheinend durch eine jüdische abgegebene und durch den höchsten Gerichtshof des Landes bestätigte Entscheidung beleuchtet, die einem das Bürgerrecht nachsuchenden Ausländer die Gewährung seiner Bitte verweigerte, weil der Nachsuchende sich das Recht vorbehielt, seinen Waffendienst im Kriegsfall abhängig machen von seiner Zustimmung, d. h. nicht willens seine Betheiligung an einem ungerechten Kriege zu sprechen.

(Schluss folgt.)

#### Dank aus Mitteleuropa.

Immer wieder gelangen an die C. St. aus Deutschland und Oesterreich Aeusserungen dankbarer Anerkennung für alles, was die Katholiken Amerikas seit Kriegsschluss für ihre nothleidenden Brüder in jenen Ländern gethan haben. So erklärt der hochwst. Hr. Conrad Groeber, Bischof von München:

"Erlauben Sie mir, Ihnen den herzlichsten Dank auszusprechen für den Pressbrief, den Sie mir vor ein paar Wochen übersandt haben. Es hat mich gefreut, dass amerikanische Katholiken dieses wahrhaft katholischen Interesses zeigen und an den Freuden und Leiden der deutschen Katholiken herzlichsten Antheil nehmen. Ich weiss es ganz besonders zu schätzen, dass die amerikanischen Katholiken namentlich für mein armes Diasporabisthum ungemein opferwillig erwiesen haben, und es meinem Vorgesetzten, Bischof Schreiber, ermöglichten, mit dem innigen Aufbau seiner Diözese zu beginnen."

Bischof Groeber erklärt ausserdem, es wäre ihm eine grosse Freude, wenn der mit seinem Vorgänger gepflogene Verkehr sich auch auf seine Person ausdehnen würde. Was an uns liegt, soll geschehen.

#### Missionen "stehen in einer harten Krisis."

Wiederholt bereits lenkten wir die Aufmerksamkeit unserer Mitglieder auf die Folgen der gegenwärtigen wirthschaftlichen Lage Europas und unseres Landes für die Missionen. Ein jüngst in die C. St. aus China eingetroffenes Schreiben eines erfahrenen und erfolgreichen Missionars bestätigte den vollen Umfange alles von uns bisher Gesagte. schreibt:

"Ihre liebevolle und segensreiche Mitarbeit an unserem Missionswerk bedeutet einen grossen Trost in der jetzt überaus schwierigen Lage. Wir stehen in einer harten Krisis, wie sie kaum je zuvor so gross war! Wir mühen alle Kräfte doppelt anstrengen, denn bei dem erschrecklichen Geldmangel sehen wir uns nicht in der Lage, Katechisten anzustellen. So müssen wir denn sehen, wie viele unsre Junggemeinden, die ohne Lehrkraft bleiben, lau werden, denn auch unsere wiederholten Besuche und öfteren Predigten reichen nicht hin, da die religiöse Unwissenheit der Leute, die alle des Lesens unkundig sind, recht gross ist. Bei dieser unserer ungewöhnlich starken Inanspruchnahme für unsere bereits Getauften und dem Mangel an Katechisten wird es fast unmöglich, Heidenfamilien zu gewinnen. Leider wenden sich auch viele solcher Familien, die so einiges früher gelernt haben, wieder dem Heidenthum zu, weil in den Dörfern die Unterweisung der Katecheten ausfällt. Kaum ein Dutzend erwachsener Heiden konnten in diesem Halbjahr taufen."

"Gebe Gott, dass die schwere Nothlage sich bald be-